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THE BEGINNING AND THE END



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



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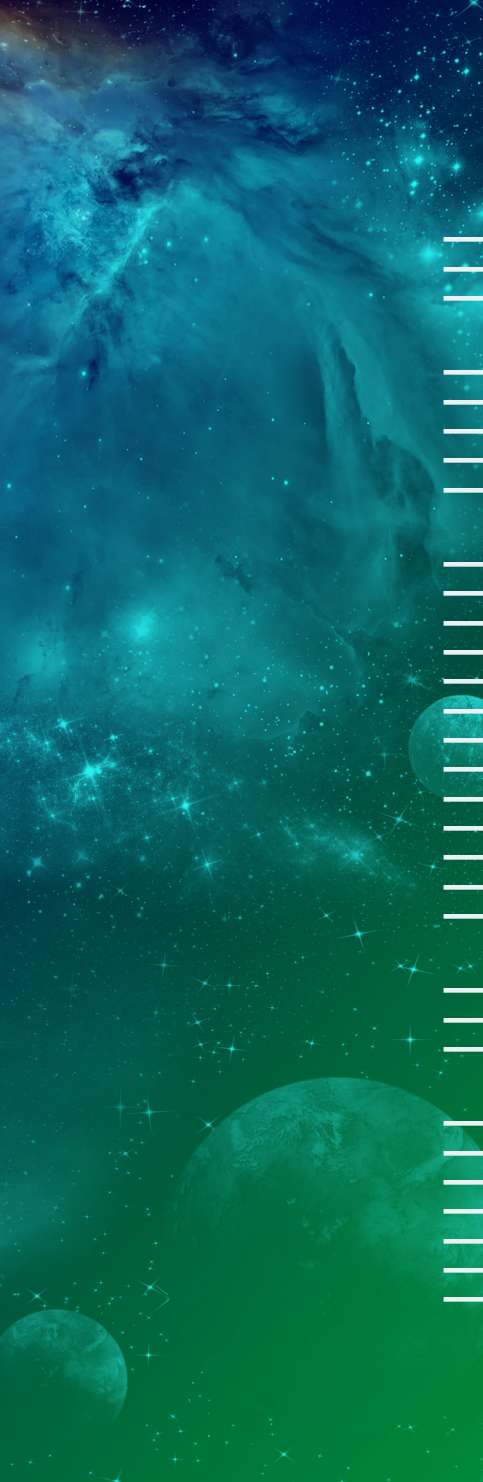




In the name of Allah,
the Beneficent, the Merciful



TABLE OF CONTENTS



INTRODUCTION	8
BELIEF IN ALLAH	14
Who is Allah?	15
Proofs of the existence of Allah	18
The Proofs of the existence of Allah	20
THE BEGINNING	28
The Creation	29
The creation of the heavens and earth	29
The creation of the angels	31
The creation of the Jinn	34
The creation of Adam	34
Adam and Haw'waa' (Eve)	36
How Adam was created	37
Adam's attributes	38
Why do the Children of Adam differ?	38
The creation of Haw'waa' (Eve)	38
The home of Adam and Eve	39
The beginning of Messenger-ship	39
What are humans?	42
The different stages of the creation of Humans	44
What were humans created from?	44
Stages humans pass through	45
What is the soul?	47
The reality of the life of this world	49
What is the goal in the creation of humans and Jinn	52
THE END	54
What happens after death	56
What will happen after Allah resurrects us?	59
Evidences of the Resurrection in the Qur'an	64
HOW CAN ONE SAVE HIMSELF?	66
What is Islam?	67
The principal pillars of Islam	67
The pillars of Faith (Iman)	73
Who is the Messenger of Islam?	83
What is the Qur'an?	84
Islam and Knowledge	86
Islam and wealth	87
CONCLUSION	89



FOREWORD

All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad, God's final Messenger, whose message brought mercy to all mankind. May He also give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.



At the Osoul International Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective; to present Islam to mankind, as it truly is. We aim to make people aware of Islam's fine aspects and profound teachings and to show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? Where do we go from here? Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need, and our releases also refute the accusations levelled against Islam and provide clarification to people's misunderstandings of Islamic teachings.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Centre(1), and our motive is to make this great divine faith known to all people.

This book, *The Beginning and The End*, deals with questions of the creation, existence and progress of the universe. This is a subject that has been raised by many communities throughout the ages, yet Islam addressed it in a most direct and clear way right from its earliest days. Islam gives detailed explanations where details are needed and clarifies the issues that need to be clear in people's minds. The Islamic view of this issue is that God is the Creator of the world we know and all that lies beyond it. He is in no need of anyone of His creation, but they all need Him. Belief and good action based on faith and following the teachings of God's messengers will definitely benefit man.

In the book, the question is raised of the purpose of the creation of mankind and the jinn. The author responds to this question by saying that the ultimate objective of creation is that all creatures must submit themselves to God and worship Him alone.

The author concludes his thesis by stating that all aspects of life in the universe will inevitably end in death, confirming the Qur'anic statement: "All that lives on it perishes; but forever will remain the face of your Lord, full of majesty, granting grace." (55: 26-27)

We hope that readers will find this book useful in adding to their knowledge and understanding of Islam.

Executive Director

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at <http://goo.gl/k0FJ8Y>.



INTRODUCTION

All praise is due to Allah Who said:
(O man! What has made you careless concerning your Lord, the Most
Generous? [He] Who created you, fashioned you perfectly, and gave you
due proportion; in whatever form He willed, He put you together.) [82:6-8]

And may Allah exalt the mention of our Prophet Muhammad ﷺ, and render him safe from every derogatory thing, who said:

“All people are from Adam, and Adam was created from dust.” [Abu Dawud, Tirmidhi]

And may Allah render his household and Companions safe from every derogatory thing.

The origin and creation of the universe is an issue which has concerned man throughout the ages, especially non-Muslims. Yet, since Islam has clarified and expounded all matters that need clarification, Muslims are thus not puzzled or confused in regards to this matter, nor do they invent ideas regarding these phenomena, which may be discarded with the advent of a new discovery.

We firmly believe that whatever is mentioned in the Qur'an and authentic Sunnah regarding these issues is the truth to which all theories must conform. All that differs with it would indeed be proven false.

Allah the Creator of the seen and unseen worlds, is not in need of His creation; rather, His creation is in need of Him. Allah says:

(O mankind! You are those in need of Allah, while Allah is the Free of need, the Praiseworthy. If He wills, He could destroy you and bring about a new creation. And that is not hard for Allah.) [35:15-7]

You alone would benefit from your belief and righteous deeds. Allah says:

(If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do...) [39:7]

Allah says in Hadeeth Qudsi⁽¹⁾:

‘Allah said: ‘O My slaves! I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My slaves, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My slaves, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My slaves, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My slaves, you commit sins by day and by night,

(1) Hadeeth Qudsi: A hadeeth is a narration of the speech, actions, tacit approvals, or characteristics of the Prophet. A Hadeeth Qudsi is a hadeeth in which the Prophet narrates the words of Allah.

and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My slaves, you will not attain harming Me so as to harm me, and you will not attain benefiting Me so as to benefit Me. O My slaves, if the first of you and the last of you, and the humans of you and the Jinn⁽²⁾ of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the Jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the Jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I possess, except what is decreased of the Ocean when a needle is dipped into it. O My slaves, it is but your deeds that I account for you and then recompense you for. So he, who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.” [Muslim]

- When man implements Islam in his life, he would feel the pleasure of comfort, self-satisfaction, and spiritual ease.



- The Shari’ah of Allah will prevail, His command is everlasting and His Deen will remain.

Islam is the Deen (way of life) which Allah has chosen, is pleased with and has legislated for His slaves. People are in dire need of its laws to organize the affairs of their private and public lives, their internal and external affairs. Besides the great importance paid in Islam to general principles and fundamentals, it has not neglected secondary issues. It also has created equilibrium between the physical and spiritual aspects of life. Allah says:

(This day, I have perfected your Deen for you, completed My Favor upon you, and have chosen for you Islam as your Deen.) [5:3]

When man implements Islam in his life, he would feel the pleasure of comfort, self-satisfaction, and spiritual ease. Allah says: (And We have sent you (O Muhammad ﷺ) not but as a mercy for the worlds.) [21:107]

(2) Jinn: A creation from the unseen having free will like the humans, made from a smokeless flame of fire.

In the Hereafter, Allah would be pleased with him, and admit him in Jannah (Paradise) wherein he will live an everlasting life. Allah says: (Verily! Those who believe and do righteous deeds shall have the Gardens of Firdaws⁽³⁾ for their entertainment.) [18:107]

Allah safeguards and protects Islam until the establishment of the Final Hour. Allah says: (Indeed, it is We who sent down the revelation and indeed, We will be its guardian). [15:9]

Regardless of the efforts of the enemies of Islam to distort the image of Islam and falsely accuse it, Allah, will safeguard it. Allah says: (Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.) [41:42]

In the end, Allah's legislation, His Deen, and His people will be the successful. Allah says: (Verily, those who oppose Allah and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment.) [58:5]

Regardless of the efforts of the enemies to stop the spread of Islam, they will not be successful. Allah says: (Verily, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.) [8:36]

The law (Shari'ah) of Allah will prevail, His command is everlasting and His Deen will remain. Allah says: (They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.) [61:8]

Allah promised to grant victory to it and make it apparent. Allah says: (It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion...) [48:28]

(3) The highest level of Paradise (jannah).

The Prophet ﷺ said:

“This Deen will reach every place which sees night and day. Allah will not leave a house made of mud nor a tent of camel hair except that Allah will make this Deen enter it, either by the might of the mighty or the humility of the meek: the mighty through whom Allah will give might and honor to the Deen of Islam, or the meek through whom Allah will humiliate disbelief.” [Ahmad, Ibn Hibbaan, Haakim]

- The Deen of Islam is spreading and people are accepting it in large numbers, even though Muslims are not conveying it as they should.



- Allah is One; He has no partner who shares His domain. He has no wife or child and all creation depends upon Him.



The Deen of Islam is spreading and people are accepting it in large numbers, even though Muslims are not conveying it as they should. The main reason behind this is that Islam is congruent with the natural disposition of man. It fulfills his desires and secures his stability in all aspects; psychological, social, economical and political. Another reason is the inner-strength which Allah instills in His slaves to aid them.

On the other hand, the opponents of this noble religion are mustering all their resources to turn people against this Deen,

and to prevent people from accepting it, and to place obstacles in its path, and to scare people away from it by portraying Islam as a backward Deen which promotes terrorism.

They do this because Islam would definitely bar them from achieving their goals, and it would also prevent them from exploiting their peoples, since Islam forbids oppression in all its forms, and it forbids enslaving people. This is a grave sin, especially when those wronged are the weak. Islam forbids societies, groups and individuals to belittle others. Allah says:

(O mankind! We have created you from a single male and female, and We made you into different nations and tribes that you may come to know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.) [49:13]

I will use the Noble Qur'an in writing this book, since Allah has stated that man cannot discover the truth about the beginning of creation by himself. Allah says: (I made them not to witness the creation of the heavens and the earth, nor their own creation, and I would not have taken those who misguide as assistants.) [18:51]

The other source I will use is the authentic Sunnah⁽⁴⁾. I will avoid correlating the facts mentioned in the Qur'an and the authentic Sunnah of the Messenger ﷺ with modern science, theories, and discoveries; for those theories which are regarded as true today may be falsified by other theories tomorrow. Many theories once held true in the past have now been proven incorrect due to the progress of modern science. And Allah always speaks the truth:

(... And of knowledge, you have been given only a little.) [17:85]

Abdurrahmaan b. Abdul-Kareem ash-Sheha

(4) Sunnah: The 'Way' of the Prophet. It sometimes denotes the way he did something. Here it means the collection of the speech, deeds, and tacit approvals of the Prophet, also known as hadeeth.

A vibrant, colorful nebula in space, featuring swirling patterns of red, orange, yellow, and blue. A planet is visible in the foreground on the right side, partially illuminated by a bright light source. The overall scene is set against a dark, starry background.

BELIEF IN ALLAH

Belief in Allah, His existence, and His Oneness is the basis of Islamic Sharī'ah. Belief in this pillar would cause one to believe in the other pillars of faith, which the Prophet ﷺ informed us about when Jibreel asked him: 'Tell me about faith (Imaan)?' He replied: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and that you believe in Predestination, its good and evil consequences." [Muslim]

WHO IS ALLAH?

Allah says:

(He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.) [57:3]

Allah also says:

(He is Allah, other than whom there is no deity, Knower of the unseen⁽¹⁾ and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.) [59:22-4]

Allah also says:

(Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His footstool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.) [2:255]

In Islam, Allah is known; for the Deen explains who Allah is, and informs us of His beautiful attributes, and how we can ask and seek nearness to Him. Among Allah's attributes are the following:

01 Allah exists. The universe and all that is within it are proofs of His existence.

Allah says:

(Say: "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe.) [10:101]

02 Allah is One; He has no partner who shares His domain. He has no wife or child, and all creation depends upon Him alone. He has no partner, rival or

(1) That which is absent, invisible, or beyond the perception of the senses or of the mind and therefore is unknown to man, except for what Allah chooses to reveal.

equal; all things are in need of Him, while He stands in need of none of His creatures. He was not begotten, nor does He beget. Allah says:

(Say: "He is Allah, [who is] One; Allah, the Eternal Refuge. He begets not, nor was He begotten and there is none comparable unto Him.) [112:1-4]

03 Allah is All-Knowing and His knowledge encompasses everything. Allah says:

(And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.) [10:61]

04 Allah is Ever-Living, and He never dies. Allah says: (He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.) [40:65]

05 Allah is All-Just. He is not a tyrant; He does not oppress, nor is injustice feared from Him. Allah says: (And We shall set up the balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as accountant.) [21:47]

06 Allah is Unique. Nothing resembles Him, nor can anything be compared to Him regarding His attributes or actions. To Him belongs complete perfection in every aspect. Whatever He wills would come to pass; and what he does not would never be. Allah says: (Allah - None has the right to be worshipped but Him. To Him belong the Most Beautiful of Names.) [20:8]

Allah says:

(The Creator of the heavens and the earth ... There is nothing like unto Him, and He is the Hearing, the Seeing.) [42:11]

- Allah is One; He has no partner who shares His domain.

He has no wife or child and all creation depends upon Him.



- Allah has Names and Attributes which are not like unto His creation. Allah exists, and His existence is unlike that of His creatures.

Allah has many Names and Attributes which are indicative of His perfection and magnificence. If one wishes, he may refer to books which detail them.

One should know, though, that Allah's Names are not limited. The Prophet ﷺ said: "No slave says upon feeling stress or sadness:

'Allahumma innee 'abduk, ibnu 'abdik, ibnu amatik, nasiyatee biyadi, madin fiyya hukmuk, 'adlun fiyya qada`uk, as`aluka bikull-ismiin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kitabik, aw 'allamtahu ahadan min khalqik aw ista`tharta bihi fee 'ilm il-ghaybi 'indak, an taj'al al-Qur`ana rabee'a qalbee, wa noora sadree, wajalaa`a huznee wa dhahaaba hammee.'

Meaning: O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your Hand (i.e. You have total mastery over me). Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my chest, and a departure for my sorrow and a release for my anxiety...'

...except that Allah will cause his sorrow to disappear and replace it with joy."
[Ahmed, Saheeh ibn Hibbaan]⁽²⁾

Allah has Names and Attributes which are not like unto His creation. Allah exists, and His existence is unlike that of His creatures. He hears and nothing is like unto Him in this attribute. He sees, and nothing is like unto Him in this attribute. This general rule applies to all His Names and Attributes. Allah is as He described Himself:

(Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.) [20:110]

Man cannot comprehend the magnificence of Allah. Allah, the Exalted, says:

(Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.) [6:103]

Due to the fact that humans have been created with the innate nature to inquire and find out the truth about various matters, pondering about Allah and His presence would not negate faith; rather, it would be a sign of one's belief.

(2) Authenticated as Saheeh by Sheikh Al-Albaani (may Allah have mercy on him).

PROOFS OF THE EXISTENCE OF ALLAH

Everything in this universe is a definite proof of the existence of a Creator [Allah] who created it. Those who have sound intellect and natural disposition will understand this fully.

- Everything in this universe is a definite proof of the existence of a Creator [Allah] who created it. Those who have sound intellect and natural disposition will understand this fully.



- Those who reject the existence of Allah do so because they seek tangible proofs which they can perceive through their senses.

Those who reject the existence of Allah do so because they seek tangible proofs which they can perceive through their senses. They contradict themselves, for they believe in intangible things within this universe by observing their signs and effects.

For example, they believe in gravity without being able to see it; they perceive it only through its effects, since objects are drawn towards the earth. They believe in magnetism without being able to see it; they perceive it through its effects, since metallic objects are attracted to each other. They believe that they have intellects while they cannot see their intellects! They believe in all these things (while depending on their senses) even though their senses may give them a false perception about things, which is well-known. For example, a stick placed in water seems bent, and two parallel lines at a distance seem to intersect; also, our head always seems to be upright, whether we are at the North Pole, the South Pole, or at the Equator. These examples prove that without intellect, one may be given a false perception if he depends solely on his senses.

Without intellect, we would have no knowledge. So those who limit attaining knowledge to what is perceived through the senses have indeed made a mistake! Is it logical to reject the belief in Allah, because Allah cannot be perceived through one's senses? Even though they believe in all that surrounds them through their effects and signs! Seeking tangible evidences for the belief in the existence of Allah has distanced many from believing in Allah by pondering His signs.

Allah says:

(And Pharaoh said, “O Haman, construct for me a tower that I might reach the ways - the ways into the heavens - so that I may look at the God of Moses; but indeed, I think he is a liar.” And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.) [40:36-37]

This call is not restricted to a certain time or era; rather, it is the nature of the calls of those who reject and belie the truth due to their ignorance, as Allah says:

(And those who have no knowledge say: ‘Why does not Allah speak to us or why does not a sign come to us?’ So had the people before them said words of similar import. Their hearts are alike; We have indeed made plain the signs for people who believe with certainty.) [2:118]

Or due to pride, as Allah says:

(And those who do not expect the meeting with Us say, “Why were not angels sent down to us, or [why] do we [not] see our Lord?” They have certainly become arrogant within themselves and [become] insolent with great insolence.) [25:21]

Or due to injustice, as did the Children of Israel; Allah says:

(And [recall] when you said, “O Moses, we will never believe you until we see Allah outright”; so the thunderbolt took you while you were looking on.) [2:55]



THE PROOFS OF THE EXISTENCE OF ALLAH

- a person who has pure nature and clear understanding would know certainly that nothing exists without something bringing it into existence, and nothing happens without a specific reason.



- There are many verses which encourage people to ponder about this universe which surrounds them and to think about the different creations.

The result of pure and unadulterated human nature. Indeed a person who has a pure nature and clear understanding would know certainly that nothing exists without something bringing it into existence, and nothing happens without a specific reason. For example, if you enter a room and see a table, your mind will come to the conclusion that this table did not come into the room by itself; rather, someone brought it in. Even the simplest of people upon seeing footprints would state that they indicate that someone tread this path. A dark night, a bright day, the sky with its great stars, the earth with its deep valleys, the ocean with its great waves; are these all not but indications of the existence of Allah?

The verses of the Qur'an. There are many verses which encourage people to ponder about this universe which surrounds them and to think about the different creations found within them. All these are proofs of a Creator who takes care of its affairs. Allah says:

(Say: "Look into all that is in the heavens and the earth", but neither signs nor warners benefit those who believe not.) [10:101]

The following are a few examples which prove the existence of the Creator:

01 The perfection with which the universe is created, and beauty of the planets which swiftly travel in their specific orbits, as well as other celestial bodies; if these were offset from their orbit even slightly, it would result in a catastrophe the extent of which only Allah knows. Since the beginning of their creation, they continue to move according to a precise system. Allah says:

(He has created the heavens without any pillars that you see and has set on the earth firm mountains, lest it should shake with you.) [31:10]

Allah also says:

(So exalted is Allah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon. He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out. And of His signs is that He created you from dust; then, suddenly you are human beings dispersing [throughout the earth]. And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. And of His signs are the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge. And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen. And of His signs, He shows you the lightening [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason. And of His signs is that the heaven and earth remain by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth. And to Him belongs whoever is in the heavens and the earth. All are to Him devoutly obedient. And it is He who begins creation; then He repeats it, and that is [even] easier for Him⁽³⁾. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.) [30:17-27]

Allah also says:

(...the sun, the moon, and the stars, [all] subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.) [7:54]

02 The wondrous creation of mankind and the beautiful form they are created in, and the ability which Allah has endowed them. Allah says: (And on the earth are signs for the certain [in faith]. And in your own selves. Then will you not see?) [51:20-21]

03 The animals and the different ways humans benefit from them, in the form of

(3) This is in regards to humans, for repeating something is easier than doing it the first time. As far as Allah is concerned, they are both the same; they are both easy.



food, drink, clothing, and as means of transportation. Allah says: (And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between undigested food and blood - pure milk, palatable to drinkers. And from the fruits of the palm trees and grapevines you take intoxicant and good provision.⁽⁴⁾ Indeed in that is a sign for a people who reason. And your Lord inspired to the bee, 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you].' There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.) [16:66-69]

04 The plants, trees, and crops in their various shapes, and colors from which man benefits in the form of food, drink, shelter, and medicine. Allah says: (And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water, but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.) [13:3-4]

05 The different creatures which traverse the earth in their various shapes, forms, and unique qualities. Allah says: (Allah has created every [living] creature from water. And of them are those that move on their bellies and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.) [24:45]

06 The astonishing organization and cohesion present between all constituents of the creation. This cohesion and intricate balance guarantees the continuation of life of the creation. Allah says: (He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind. This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.) [31:10-11]

(4) This verse was revealed before the prohibition of intoxicants. It alludes to the fact that there are both evil and good possibilities in certain things.

07 The wondrous way provisions are distributed and provided to all creatures. Allah says:

(And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage⁽⁵⁾. All is in a clear book.⁽⁶⁾) [11:6]

Allah also says:

(And how many a creature carries not its [own] provision. Allah provides for it and for you. And He is the Hearing, the Knowing.) [29:60]

Allah, the Exalted, has informed us that all creatures within the universe have been created in pairs; (for example) the sky and earth, night and day, death and life, happiness and misery, the sun and the moon, the moving and motionless, hot and cold, good and evil, disbelief and belief. This is present in the animal world and in plants as well; and among things we have knowledge of and things we do not. Allah says:

(And of all things We created two mates; perhaps you will remember.) [51:49]

Pondering upon these creatures would increase and deepen one's belief in Allah, and this is a trait of the intellectual people of understanding. Allah says:

(Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black. And among people and moving creatures are grazing livestock are various colors similarly. Only those fear Allah, from among His slaves who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.) [35:27-28]

Allah has informed us about some of the creatures in this universe, while not informing us of others. Allah says: (Exalted is He who created all pairs - from what the earth grows, and from themselves, and from that which they do not know.) [36:36]

- Allah, the Exalted, has informed us that all creatures within the universe have been created in pairs.



- Pondering upon these creatures would increase and deepen one's belief in Allah, and this is a trait of the intellectual people of understanding.

(5) Before birth (in the uterus) and after death (in the grave).

(6) Al-Lawh-ul-Mahfoodh, the Preserved Tablet in which everything that came into existence was written 50,000 years before the creation until the Day of Resurrection.

There is no doubt that there is a force which brought about this universe, and protects it. This force can only be Allah, the Creator, who created this universe. This is what Muslims believe. As for atheists, they waver in doubt. Allah says: (Were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.) [52:35-36]

08 It is from the innate human nature that humans feel and acknowledge the presence of a Creator Who created them as well as the universe they live in. This is what some scientists call “Religious Instinct.” Allah says: (So direct your face toward the Deen, inclining to truth. [Adhere to] the fitrah⁽⁷⁾ of Allah upon which He has created [all] people. No change should there be in the creation of Allah.⁽⁸⁾ That is the correct Deen, but most of the people do not know.) [30:30]

The Prophet ﷺ said:

“Every child is born on the Fitrah [Natural Disposition]; But his parents, turn him into a Jew or a Christian....” [Bukhari]

Even if a man’s natural disposition is deviated, he still tends to look up to a power upon Whom he can turn to in times of need, as was the case in previous nations; they would take idols as gods and worship them. They would also worship the sun, moon and stars. This is a common instinct among humans; although some reject it out of arrogance or stubbornness. This innate nature is most often revealed when in a dire situation: if a person falls sick, or is overcome by an evil, he would involuntarily call out and say: ‘O God!’ or he would look towards the sky, in acknowledgment of an almighty force, who can resolve his problems. Allah says:

(And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to remove an affliction that touched him.) [10:12]

The challenge of the Qur’an:

01 The Qur’an challenges the whole creation to create anything which has a soul, whether they do so collectively or individually. Allah says:

(7) Fitrah: The natural inborn inclination of man to worship his Creator prior to the corruption of his nature by external influences. Thus, Islamic monotheism is described as the religion of fitrah—that of the inherent nature of mankind.

(8) i.e., let people remain true to their fitrah within the religion of Islam.

(O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued⁽⁹⁾.) [22:73]

This is because the soul is from the affairs of Allah. No one knows its reality except Him. Allah says:

- Another proof of His existence is His challenge to all humanity: to bring something like the Noble Qur'an, the final Book revealed to mankind. This challenge will remain unmet until the Day of Requit.

(And they ask you, [O Muhammad ﷺ], about the soul. Say, 'The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.) [17:85]

The creation cannot create something without a soul. In a Hadeeth Qudsi, the Prophet ﷺ narrated that Allah says:

"And who is more unjust than one who tries to create something like My creation. Let them try to create the smallest ant, let them try to create a seed, let them try to create a fiber of barley." [Bukhari]



02 The inability of humans to do as they please in this universe. This is another evidence of the presence of the Creator who created and continues to dispose of its affairs. Allah says:

- Whoever doubts the existence of Allah or the prophet-hood of Muhammad let him produce something similar to the Qur'an.

(Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, 'My Lord is the one who gives life and causes death,' he said, 'I give life and cause death⁽¹⁰⁾.' Abraham said, 'Indeed, Allah brings up the sun from the east, so bring it up from the west.' So the disbeliever was confounded, and Allah does not guide the wrongdoing people.) [2:258]

03 Another proof of His existence is His challenge to all humanity: to bring something like the Noble Qur'an, the final Book revealed to mankind. This challenge will remain unmet

(9) A comparison is made here to the worshipper of a false deity and that which he worships.

(10) Qataadah and others reported: "That two men are brought to me who deserve to be sentenced to death. So I order that one of them be killed and I pardon the other.. so he is not killed." [Ibn Katheer].

until the Day of Judgment. Allah says:

(Say, 'If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce its like, even if they were to each other assistants.) [17:88]

Whoever doubts the existence of Allah or the prophethood of Muhammad ﷺ let him produce something similar to the Qur'an. The Arabs, who were the most eloquent orators at that time, tried their best to produce something similar to the Qur'an, and they could not; even though it was revealed in their native tongue (Arabic). Allah then eased this challenge, saying:

(Or do they say, 'He invented it?' Say, 'Then bring ten chapters like it that have been invented and call upon whomever you can besides Allah, if you should be truthful.) [11:13]

Allah then eased it even further, saying:

(And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a chapter the like thereof and call upon your witnesses other than Allah, if you should be truthful.) [2:23]

This Qur'an is the revealed Words of Allah, and it can never be disproved. Allah says:

(And it is not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt⁽¹¹⁾, from the Lord of the all that exists.) [10:37]

If it was written by humans, it would contain many contradictions. Allah says: (Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found much contradiction in it.) [4:82]

Our basis for the discussion about the beginning of creation and its end will be the saying of Allah:

(Allah is the Creator of all things, and He is, over all things, Disposer of affairs. * To Him belong the keys of the heavens and the earth.) [39:62-63]

(11) This phrase refers back to the Quran.



THE BEGINNING

THE FIRST CREATION OF THE TANGIBLE WORLD

Since man's knowledge and understanding is limited only to the tangible world in which he lives, there is no need for him to comprehend the unseen world; except in matters that would lead him to knowing the greatness of his Creator, and bring him closer to His pleasure and reward. For this reason, Allah, the Exalted, sent Messengers to mankind continuously and He gave them knowledge of the unseen world such that the goodness of man could be attained. If the human intellect is unable to realize what occurs in the next room, then by extension, it would not be able to comprehend the unseen world.

Allah says:

([And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision [to the sky]; do you see any breaks? Then return your vision twice again. Your vision will return to you humbled while it is fatigued.) [67:3-4]

THE CREATION

THE CREATION OF THE HEAVENS, EARTH AND WHAT IS IN BETWEEN

Allah ﷻ says:

(And it is He who created the heavens and earth in truth. And the day He says, 'Be,' and it is, His word is the truth.⁽¹⁾ And His is the dominion on the Day the Horn is blown. [He is the] Knower of the Unseen and the seen, and He is the Wise, the Acquainted.) [6:73]

The following are examples of some of the creations found within the heavens and earth:

Allah says:

(And We made the sky a protected ceiling, but they turn away from its signs. And it is He who created the night and the day and the sun and the moon; all (heavenly bodies) are swimming in an orbit.) [21:32-33]

Allah says:

(Are you a more a difficult creation or is the heaven? He constructed it. He raised its ceiling and proportioned it. And He darkened its night and extracted its brightness.⁽²⁾ And after that He spread the earth. He extracted from it its water and its pasture. And the mountains He set firmly. As enjoyment for you and your grazing livestock.) [79:27-33]

Allah says:

(And We have sent the fertilizing winds⁽³⁾, and sent down water from the sky and given you drink from it. And it is not you who are the owners of its stores.) [15:22]

There are different types of winds; some are a mercy from Allah. Allah says:

(And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.) [7:57]

(1) When interpreted as the "Day" (of Resurrection), the sentence would read: "And the Day He says, 'Be,' and it is, His word will be the truth."

(2) i.e., created the day from within the surrounding darkness.

(3) Winds causing precipitation in rain clouds or carrying pollen.

While others are a punishment. Allah says:
(Or do you feel secure that He will not send you back into [the sea] another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.) [17:69]

And He says:
(...and it is hit by a whirlwind containing fire and is burned.) [2:266]

And He says:
(So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.) [41:16]

- In the beginning of creation, the heavens and earth were joined together.



Allah created seven heavens and seven earths. Allah says:
(It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.) [65:12]

- Jibreel is the angel who descends with the revelation upon the messengers, who convey it to their nations.

In the beginning of creation, the heavens and earth were joined together. Allah says:
(Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?) [21:30]

Allah has informed us when the heavens, the earth, and all that is in between was created. He says:
(Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of all that exists.' And He placed on it firmly set mountains over its surface, and He blessed it and determined therein its [creature's] sustenance in four days without distinction - for those who ask. Then He rose to the heaven while it was smoke and said to it and to the earth, 'Come willingly or unwillingly.' They said, 'We have come willingly' And He completed them as seven heavens within two days and inspired in each heaven its

command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.) [41:9-12]

THE CREATION OF THE ANGELS

The Angels are a creation of Allah which He created from light. The Messenger of Allah ﷺ said:

“The angels were created from light, the Jinn were created from a smokeless flame of fire, and Adam was created from what was described to you (in the Qur`an: black dry clay).” [Muslim]

Allah created them to do certain tasks; which they execute. Allah says: ([The angels say], ‘There is not among us any except that he has a known position. And indeed, we are those who line up [for prayer]. And indeed, we are those who exalt Allah.’) [37:164-166]

Allah has informed us of some of their names, such as Jibreel (Gabriel), Mikaa`eel (Michael), and Israafeel (Rafael). Allah says: (Whoever is an enemy to Allah and His Angels and His Messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.) [2:98]

Jibreel ؑ is the angel who descends with the revelation upon the messengers, who convey it to their nations. Allah says: (The Trustworthy Spirit has brought it down. Upon your heart, (O Muhammad ﷺ), that you may be of the warners.) [26:193 -194]

Meekaa`eel ؑ is assigned with the task of distributing rain and vegetation, while Israafeel has been assigned the task of blowing the horn that signals the events of the Last Day. He will blow it for the first time, and all would be struck with terror. Allah says: (And [mention] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills.) [27:87]

Thereafter, he would blow the trumpet two more times on the Day of Judgment; the second with which all would die, and the third with which all would be resurrected and brought back to life. Allah says: (And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.) [39:68]



Among the angels is also the Angel of Death and his helpers. Allah says: (And He is the subjugator over His slaves, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they are returned to Allah, their true Lord. Unquestionably, His is the judgment, and He is the swiftest of accountants.) [6:61-62]

Among them are also those who bear the Throne of Allah and those who are also close to Him. Allah says: (And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].) [69:17]

Some have been assigned tasks in Jannah, while others have been assigned tasks in Hellfire. Allah says: (O you who have believed, protect yourselves and your families from a Fire, whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.) [66:6]

Among them are those who have been assigned the task to protect humans. Allah says: (For each [person] there are angels in succession, before and behind him. They guard him by the Command of Allah.) [13:11]

Some of them record man's deeds. Allah says: (And indeed, (appointed) over you are keepers⁽⁴⁾, noble and recording; They know whatever you do.) [82:10-12]

Allah created Angels to worship Him. He says: (To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire. They exalt [Him] night and day and do not slacken.) [21:19-20]

No one knows their exact number except Allah. Allah says: (And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve.) [74:31]

Whoever desires to learn more on this subject may read books (which are based on the Qur'an and authentic Sunnah) which talk about the angels and their duties.

(4) Angels who preserve the deeds of men in records.

THE CREATION OF THE JINN

Jinn are an unseen creation of Allah who were created to worship Him. Allah says:

(And I created not the jinn and humans except they should worship Me. I seek not any provision from them nor do I ask that they should feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.) [51:56-58]

They are charged with the same legislations of the Deen as humanity. Allah says:

(And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said, 'O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.')

[46:29-30]

Allah created them from fire. He says:

(He created man from clay like [that of] pottery. And He created the jinn from a smokeless flame of fire.) [55:14-15]

Allah also says:

(And indeed, We created man from sounding clay of altered black smooth mud. And the jinn, We created before from the smokeless flame of fire.) [15:26-27]

THE CREATION OF ADAM

Adam is the father of humanity. Allah says:

(And [mention, O Muhammad], when your Lord said to the angels. 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' He said, 'Indeed, I know that which you do not know.' And He taught Adam the names - all of them.

- Jinn are an unseen creation of Allah who were created to worship Him.



- Adam is the father of humanity, Humans are from the progeny of Adam.

Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful.' They said, 'Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.' He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed.' And [mention] when We said to the angels, 'Prostrate before Adam'; so they prostrated, except for Iblees.⁽⁵⁾ He refused and was arrogant and became of the disbelievers. And We said, 'O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.' But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, 'Go down [all of you] as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.' Then Adam received from his Lord words [of repentance], and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. We said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally.' [2:30-39]

Humans are from the progeny of Adam ﷺ. Allah says:
(O mankind, fear your Lord, who created you from one soul.) [4:1]

The Prophet ﷺ said regarding this:

"O people, your Lord is One, and indeed your father is one. All of you were created from Adam , and Adam was created from the earth. There is no excellence of an Arab over a non-Arab, a non-Arab over an Arab, a red person over a white, nor a white person over a red, except in righteousness and piety." [Ahmed]

(5) The proper name of Satan, who was not an angel but from the jinn. This prostration that was ordered was one of respect, not worship.

A vibrant space-themed background featuring a large view of Earth on the right side, showing continents and clouds. In the upper left, a crescent moon is visible against a deep blue sky filled with numerous bright stars. The overall color palette is dominated by blues and teals.

ADAM AND HAW'WAA' (EVE)

HOW ADAM WAS CREATED

Allah has clarified that Adam was created from earth; as is exemplified in different ways. In the following ayah, Allah says that Adam was created from dust:

(Indeed, the example of Jesus with Allah is like that of Adam. He created him from dust; then He said to him, 'Be,' and he was.) [3:59]

In this ayah, Allah says that he was created from clay:

(He it is Who has created you from clay, and then decreed a term and a specified time [known] to Him; then [still] you are in dispute.) [6:2]

Here Allah says that he was created from sticky clay:

(... 'Are they stronger as creation, or those whom We have created?' Verily, We created them of a sticky clay.) [37:11]

Allah says that He created him from clay like that of pottery:

(He created man from clay like [that of] pottery.) [55:14]

He that He created him from sounding clay of altered black smooth mud:

(And indeed, We created man from the sounding clay of altered black mud.) [15:26]

In any case, Adam was created from one substance.

Allah created Adam from the earth, and he passed through different stages. He stayed like this, for as long as Allah willed; thereafter Allah breathed into him the soul which He created for him. Allah says:

(And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall down prostrating yourselves unto him." So, the angels prostrated themselves, all of them together. Except Iblees - he refused to be among those who prostrated.) [15:28-31]

Mankind thereafter procreated from a weak water-like substance (sperm). Allah says:

(Who made everything He has created good, and He began the creation of man from clay. Then He made his offspring from the discharge of worthless water⁽¹⁾.)

* Then He fashioned him in due proportion, and breathed into him the soul, and He gave you hearing, sight and hearts. Little is the thanks you give! [32:7-9]

(1) male and female sexual discharge.

As the first man was created from dust (which is of earth) man shall return to it, and from it he will be resurrected from it on the Day of Resurrection. Allah says:

(From the earth We created you, and into it We will return you, and from it We will extract you another time.) [20:55]

ADAM'S ﷺ ATTRIBUTES

- After Allah created Adam He created his wife from one of his left ribs, so that he would be comforted by her, and that they could procreate.

The Messenger of Allah ﷺ told us of his attributes. He ﷺ said: “Allah created Adam and his height was sixty arms-spans, and said to him: ‘Go and greet those angels, and listen to how they greet you; that will be your greeting and the greeting of your progeny.’ (So he went and said): ‘As-Salamu alaykum,⁽²⁾’ and they responded, ‘As-Salamu ‘alaykum wa Rahmatullah⁽³⁾.’ They added ‘wa Rahmatullah’. Everyone who enters Jannah will do so with Adam’s attributes, and the creation to this day has been continually decreasing in height.” [Bukhari]



WHY DO THE CHILDREN OF ADAM DIFFER?

- Ten generations after Adam, people deviated from the truth, so Allah sent messengers.

The Messenger of Allah ﷺ clarified why the children of Adam differ from each other; whether in color, character, or nature. He ﷺ said:

“Indeed Allah created Adam ﷺ with a handful which he scooped from the earth, so the children of Adam came to be that form and nature according to the specific soil from which they came. Some are red, black, white, and yellow, and some are easygoing, sad, despicable, good and pure, while others are a mixture.” [Ibn Hibbaan]

THE CREATION OF HAW’WAA’ (EVE) MOTHER OF HUMANITY

After Allah created Adam ﷺ He created his wife from one of his

(2) Peace be unto you.

(3) Peace be unto you, and the Mercy of Allah.

left ribs, so that he would be comforted by her, and that they could procreate. Allah says:

(O mankind! Fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.) [4:1]

The Prophet ﷺ said:

“Whoever believes in Allah and the Last Day let him not harm his neighbor. Treat your wives well, for indeed they have been created from a rib. Indeed the most curved part of a rib is its top part. If you try to straighten it, it will break, and if you leave it, it will remain curved, so treat your wives well.” [Bukhari]

THE HOME OF ADAM AND EVE

They lived in Jannah before being expelled from it, due to the sin Adam ﷺ committed. Allah says:

(And mention when We said to the Angels, ‘Prostrate to Adam,’ and they prostrated, except Iblees, he refused. So We said, ‘O Adam, indeed this is an enemy to you and to your wife, then let him not remove you from Jannah so you would suffer. Indeed, it is promised for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun.’ Then Satan whispered to him; he said, ‘O Adam, shall I direct you to the tree of eternity and sovereignty that will not deteriorate?’ And they ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Jannah. And Adam disobeyed his Lord and erred. Then his Lord chose him and turned to him in forgiveness and guided [him]. [Allah] said, ‘Descend from [Jannah] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray nor suffer. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will raise him on the Day of Resurrection blind.’) [20:116-24]

THE BEGINNING OF MESSENGERSHIP

Ten generations after Adam, people deviated from the truth, so Allah sent messengers. Ibn ‘Abbaas said:

“For the ten generations between Nooh [Noah] and Adam people were adhering to the Deen. Thereafter, people deviated so Allah sent to them prophets, as givers of glad tidings (of Jannah) and as warners (of the Hellfire).” [Haakim]

The first messenger sent to humanity was Nuh ﷺ (Noah). Allah said: “Verily, We have inspired you [O Muhammad ﷺ] as We inspired Noah and the Prophets after him.” [4:163]

Allah has informed us in the Qur’an of the names of only a few Prophets and Messengers. Allah says:

(And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave to Abraham ,Isaac and Jacob - all] of them [We guided .And Noah ,We guided before ;and among his descendants ,David and Solomon and Job and Joseph and Moses and Aaron .Thus do We reward the doers of good. And Zechariah and John and Jesus and Elias - and all were of the righteous. And Ishmael and Elisha and Jonah and Lot - and all] of them [We preferred over the worlds. And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.) [6:83-87]

Allah says:

(Say: [O believers], “We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.”) [2:136]

Allah also says:

(And [mention] Ishmael and Idrees⁽⁴⁾ and Dhul-Kifl; all were of the patient.) [21:85]

(4) Enoch.

- Allah has informed us in the Qur’an of the names of only a few Prophets and Messengers.



- Allah, the Exalted, would send messengers and prophets from time to time to guide people back to the Deen of Allah, and to worship Him.

There are other Prophets and Messengers whom Allah did not inform us about. Allah says:

(And Messengers We have mentioned to you before, and Messengers We have not mentioned to you...) [4:164]

Allah, the Exalted, would send messengers and prophets from time to time to guide people back to His Deen, and to worship Him. All Prophets and Messengers conveyed the same Message, to worship Allah alone and to disbelieve in all things worshipped to the exclusion of Allah. Allah says: (And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid false gods." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.) [16:36]

The laws and legislations each nation was charged with differs; for some nations were charged with things other nations were not. The (wisdom) behind this is to test the obedience of those nations. Allah says: (To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that He may test you in what He has given you; so strive as in a race in good deeds.) [5:48]

The last of messages, was the message of the Prophet Muhammad ﷺ who was sent to mankind at large. Allah says: (Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets.) [33:40]

One of the things that the Messengers of Allah called people to was that there is only One God worthy of being worshipped, Who disposes all affairs, and in whom they should seek refuge. This would lead them to spiritual happiness, and peace of heart and mind. Allah says: (And We have only sent you [O Muhammad ﷺ] as a mercy for all that exists.) [21:107]

The proof that those who believe in Allah and in the Message achieve true happiness is clear by contrasting their lives with the lives of those who deny the existence of Allah, reject the Shari'ah, and the confusion, anxiety and spiritual unrest they live through which causes them to take all forms of intoxicants to fill their spiritual void. It even drives some of them to commit suicide. These things would never lead one to happiness; even if one does feel happy, it is a short-

lived happiness. It is like the one who drinks salty water; it would not quench his thirst, rather it would increase his thirst. Believing in Allah, far removed is He from every imperfection, submitting to Him, and obeying Him, would certainly efface all traces of sadness and make one achieve true happiness and comfort.

WHAT ARE HUMANS?

- The Qur'an does not describe man as an animal, except when he trails behind his lusts and desires without restriction, and does not use his intellect.



- This is due to the fact that if one utilizes these senses properly - in pondering and contemplating - it would lead him to believe in Allah, after His grace.

They are a creation that Allah fashioned in the best stature. Allah says:

(Verily, We created man of the best stature.) [95:4]

He fashioned man perfectly and gave him due proportion. Allah says: (O man! What has made you careless concerning your Lord, the Most Generous. Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He put you together.) [82:6-8]

He fashioned man in the best and most complete shape. Allah says: (Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and has perfected and completed your shapes and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the all that exists.) [40:64]

He preferred and honored him above all other creations. Allah says: (And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a definite preference.) [17:70]

Allah subjected everything in the universe at the disposal of humans. Allah says:

(And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him. Indeed in that are signs for a people who give thought.) [45:13]

Humans are a distinct creation. They have not evolved from other beings. Allah says: (Who has perfected everything He has created, and He began the creation of man from clay.) [32:7]

What a difference between Qur'anic texts which honor man and raise his status and the theories which equate man with animals? The Qur'an does not describe man as an animal, except when he trails behind his lusts and desires without restriction; when he does not use his intellect, hearing or sight to ponder over the magnificent creation of the heavens and earth and his true purpose. Allah says:

(And surely We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like livestock, nay even more astray. Those! They are the heedless ones.) [7:179]

This is due to the fact that if one utilizes these senses properly - in pondering and contemplating - it would lead him to believe in Allah, after His grace.

Ibn-ul-Qayyim, may Allah have mercy upon him, said:

“Allah, the Exalted, chose man from among all creation and honored him such that He created them to worship Him. He created all things in the universe at their disposal. He also bestowed upon them knowledge, and chose them for His love. He gave them things which were not given to anyone else. He subjected for them all that is in the heavens and earth and what is in between, even the angels who are the nearest of His creation to Him. He used angels to protect man, while he is sleeping and awake, and while he is sitting and standing. He revealed to them His Books, and sent to them His Messengers, and spoke to them and addressed them. He chose some of them for His love, and He spoke to others, and others were very pious. He revealed to them His secrets, and made them the objects of His Wisdom and Love. He created Jannah and Hell-Fire for them; His creation and command, reward and punishment revolve around the human race, for he is the finest of creation. Man is charged with obeying the commands and abstaining from the prohibitions, and on account of that, he would be rewarded or punished.”

THE DIFFERENT STAGES OF THE CREATION OF HUMANS

In the beginning, man was nothing to be mentioned. Allah says: (Has there not been over man a period of time, when he was nothing to be mentioned?) [76:1]

- Allah has clarified that the fetus passes through three stages of darkness. It passes through specific stages until it reaches, by the ability of Allah, its final stage, and then it exits the womb and enters into this world.

Al-Ghazali said:

“Let man ponder the blessings of Allah, how He raised them from a state of humility, worthlessness and despicableness to a level of nobleness and stature. He came into existence after he was nothing; he came into life after he was dead, and spoke after muteness. He saw after he was blind, and became strong after he was weak, and gained knowledge after he was ignorant, and was guided aright after misguidance. He became rich after poverty. Therefore, he was nothing, and what is worse than being nothing? Then he became something by the command of Allah.” [Ihya’ ‘Uloom-ud-Deen]



- If Allah wills, the sperm would mix with the female's fluids and penetrate the ovary; the sperm and the female fluid upon mixing is called 'Nutfah', and is the first stage of human development.

WHAT WERE HUMANS CREATED FROM?

Allah has clarified that man is created when the male's sperm enters the female's egg. Allah says:

(So let man see from what he is created! He was created from a fluid, ejected, proceeding from between the backbone and the ribs.) [86:5-7]

Allah has clarified that humans procreate through this process. Allah says:

(And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].) [25:54]

He has clarified that the fetus is kept in a safe place, far from outside factors, until Allah decrees that it comes out. Allah says: (Did We not create you from a worthless water? Then We

placed it in a firm lodging⁽⁵⁾ for a known period? And We determined [it], and excellent [are We] to determine.) [77:20-23]

Allah has clarified that the fetus passes through three stages of darkness. It passes through specific stages until it reaches, by the permission of Allah, its final stage, and then it exits the womb and enters into this world. Allah says: (He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?.) [39:6]

STAGES HUMANS PASS THROUGH

01 The first stage: A drop of mixed fluid which results from the mixing of male and female fluids. Allah says:

(And that He creates the pairs, male and female. From Nutfah⁽⁶⁾ when it is emitted.) [53:45-46]

If Allah wills, the sperm would mix with the female's fluids and penetrate the ovary; the sperm and the female fluid upon mixing is called 'Nutfah', and is the first stage of human development. If it does not penetrate the ovary, the sperm would die. Allah says:

(Verily, We have created man from a nutfah drops of mixed semen in order to try him, so We made him to hear and to see.) [76:2]

In this stage, it starts taking on some human attributes. Allah says:

(Cursed is man; how disbelieving is he. From what substance did He create him? From Nutfah He created him and destined for him.) [80:17-19]

The gender of the fetus is also decided in this stage. Allah says:

(To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female [offspring] upon whom He wills, and bestows male [offspring] upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.) [42:49-50]

(5) The womb.

(6) Drops of semen, male and female discharges.

Allah also says:

(He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.) [3:6]

If the mixed drop does not attach to the uterus, it would be removed from the womb, by the will of Allah ﷻ. Allah says: (Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.) [13:8]

If Allah ﷻ wills, it would attach itself to the uterus, and the 'nutfah' would enter the 'alaqah stage. It implants itself in the wall of the uterus and begins to nourish itself. Allah says: (And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants.) [22:5]

02 The 'alaqah stage. It is called an 'alaqah (leach-like clot of coagulated blood) due to the fact that it attaches itself to the wall of the uterus and takes its nourishment from its blood. This is similar to a leach which also takes nourishment from other creatures to which it attaches. Allah says: (Read! In the Name of your Lord, Who created - created man from a clinging substance.) [96:1-2]

Allah also says:

(Was he not a Nutfah poured forth? Then he became an 'Alaqa; then Allah shaped and fashioned him in due proportion. And made him two mates, male and female.) [75:37-39]

03 The Mudghah⁽⁷⁾ stage: It is called a mudghah (lump of flesh) due to the fact that in this stage it looks like a chewed piece of flesh. Allah says:

(We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones.) [23:14]

In this stage, the fetus starts to take the shape of a human until it reaches its true human form. Allah says:

(Truly, nothing is hidden from Allah, in the earth or in the heavens.

(7) Literally, a mudghah is a lump of something which is chewed.

- The soul is something which we neither see nor understand, yet we believe in it, for we see its effects.



- The soul is one of the greatest proofs of the existence of our Lord. It also serves as a refutation of the materialists who always desire tangible evidence so that they may perceive with their senses.

He it is Who shapes you in the wombs as He pleases. There is no deity except Him, the Exalted in Might, the Wise.) [3:5-6]

In this stage, the spirit is also blown into the fetus. Allah says:
(Then He fashioned him in due proportion, and breathed into him the soul and He gave you hearing, sight and hearts.) [32:9]

There is a certain time period for each stage, as is mentioned in the Hadeeth of Ibn Masood in which he said:

“The Messenger of Allah ﷺ told us: ‘Verily, the creation of each one of you is brought together in his mother’s womb for forty days as a drop, then he is a clot for a similar period, then a morsel for a similar period, then there is sent to him the angel who blows the spirit into him and he is commanded regarding four matters: to write down his provision, his life span, his deeds, and whether he is happy or miserable....’” [Bukhari & Muslim]

WHAT IS THE SOUL?

The soul is something which we neither see nor understand, yet we believe in it, for we see its effects. The soul is one of the greatest proofs of the existence of our Lord. It also serves as a refutation of the materialists who always desire tangible evidence so that they may perceive with their senses, for they believe in the soul although they cannot perceive it with their senses, rather through its effects. The soul is one of the heavenly secrets. No one knows its true reality except Allah, and any attempt to investigate it is futile. Allah says:

(And they ask you (O Muhammad) about the soul. Say, “The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.) [17:85]

Ar-Raaghib al-Asfahaani⁽⁸⁾, said:

‘(The spirit) is that with which a body would come to life, move about, sense his surroundings, gain knowledge and hold certain opinions, and be able to discern (between good and evil). If a person loses this, he would not possess any of these traits, and would become a carcass that needs to be carried... It is that to which the spiritual characteristics are attached just as physical characteristics are attached to the body”

(8) Taken from Dha'riyah ilaa Makaanim ash-Shari'ah pg. 75.

In this stage (mudghah) the bones are formed and then clothed with flesh. Allah says:

(We made out of that little lump of flesh bones, and then We clothed the bones with flesh.) [23:14]

Allah also says this when narrating the story of 'Azeez:

(Look at the bones, how We bring them together and clothe them with flesh.) [2:259]

The fetus continues to develop until the time which Allah prescribed for it comes to pass, and then it emerges out into this world. Allah says:

(To him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge.) [41:47]

Allah says:

(And certainly did We create man from an extract of clay. Then We placed him as a Nutfah in a firm lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators. After that, surely, you will die. Then, surely, you will be resurrected on the Day of Resurrection.) [23:12-16]

In another ayah, Allah says:

(O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth

- The fetus continues to develop until the time which Allah prescribed for it comes to pass, and then it emerges out into this world.



- Allah has clarified to us the reality of the life of this world and has informed us that it is like a fleeting shadow.

barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind. That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.) [22:5-6]

Allah always speaks the truth; He says:

(We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that [the Qur'an] is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?) [41:53]

In his book, "The Developing Human", Professor Keith Moore⁽⁹⁾ said: "It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God, or Allah."

He further said:

"I have no difficulty in my mind reconciling that this is a divine inspiration or revelation, which led him to these statements."

THE REALITY OF THE LIFE OF THIS WORLD

Allah has clarified to us the reality of the life of this world and has informed us that it is like a fleeting shadow.

(Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.) [57:20]

He explained that it is a trial and that its delights would busy one and cause them to forget Allah. Therefore, one must be careful. Allah says:

(So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely.) [42:36]

(9) He is a doctor and professor of embryology, at the University of Toronto, Canada. Taken from Muhammad al-Mut-ee's book: 'I won Muhammad and did not lose the Messiah'.

He explained that the life of this world is not permanent; rather it would lead one to eternal life. The life of this world is like a plot of fertile land. A person will harvest only that which he has planted: if good, he will receive good; if evil he will receive evil. Allah says:

(And put forward to them the example of the life of this world, it is like the rain which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But [later] it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.) [18:45-46]

- Due to the inferiority of this world, Allah grants it to the disbelievers kuffaar as well as the believers.

Due to the inferiority of this material world, Allah grants it to the disbelievers as well as the believers. Allah says:

(And [mention] when Abraham said, “My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day.” [Allah] said, “And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.”) [2:126]



- No one will enjoy the bounties of the Hereafter except the best of the creation; those that Allah chose.

He also says:

(To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted. Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.) [17:20-21]

Sahl b. Sa'd said:

‘The Messenger of Allah passed through Dhul-Hulaifah and saw a bloated carcass of a sheep, and said: ‘Isn’t this sheep worthless to its master?’ The Companions said: ‘Yes!’ He said: ‘By the one in Whose hands is my soul, this world is far more worthless to Allah than this sheep is to its master. Were this life equal to a wing of a fly, He would not have given the unbeliever even a sip of water.’ [Haakim]

Allah encourages us to seek the Hereafter and its bounties. He says: (Nay, you prefer the life of this world; Although the Hereafter is better and more lasting.) [87:16-17]

The Messenger of Allah ﷺ says:

“By Allah, the life of this world compared to the Hereafter is like nothing except the likes of someone who dips his finger into this - and he pointed to the sea - let him see with what he returns with (how much water is on his finger as compared to the sea).” [Muslim]

No one will enjoy the bounties of the Hereafter except the best of the creation, those who Allah ﷻ chose and is pleased with. Allah says: (As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in the best [reward]. We will make smooth for him the path of goodness. But he who is a greedy miser and thinks himself self-sufficient. And denies the best [reward]. We will make smooth for him the path for evil.) [92:5-10]

This does not mean that one must become a monk and leave all the good and permissible things in this life from food, drink, clothes and sex. Allah says: (Say [O Muhammad ﷺ]: ‘Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?’) [7:32]

The Messenger of Allah ﷺ said:

“A strong believer is better and more beloved to Allah than a weak believer, and in each one there is good. Be keen to do what benefits you and seek help in Allah, and do not be neglectful in doing so. And if any mishap befalls you, do not say, ‘If only I had done such and such,’ but rather say, ‘This is the decree of Allah, and whatever He Wills He does’, for indeed (the saying of) ‘if’ opens the door for the Devil.” [Muslim]

What the Deen commands is that we be moderate in our lifestyles. Allah says:

(And let not your hand be tied to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and in severe poverty. Truly, your Lord enlarges the provision for whom He wills and straitens [for whom He wills]. Verily, He is Ever All-Knower, All-Seer of His slaves.) [17:29-30]

WHAT IS THE GOAL IN THE CREATION OF HUMANS AND JINN?

Allah created men and jinn to worship Him alone. Allah says: (And I created not the jinn and humans except they should worship Me. I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of Power, the Most Strong.) [51:56-58]

- Allah sent messengers to humanity in different periods of time to clarify to them and guide them to the Straight Path which leads to the Pleasure of Allah.

Man was not created without purpose. Allah says: (Did you think that We created you uselessly and that to Us you would not be returned? So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.) [23:115-116]

Allah sent messengers to humanity in different periods of time to clarify to them and guide them to the Straight Path which leads to the Pleasure of Allah. Allah says:

(Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.) [2:213]

This was the case until all the messages were completed and finalized by the Message of Muhammad ﷺ who was sent to mankind at large. Allah says:

(Say [O Muhammad ﷺ]: “Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allah, the Exalted in Might, the Wise.”) [34:27]

The role which humans were created to fulfill is clear and determined: to worship Allah Who created them. Whoever



- The role which humans were created to fulfill is clear and determined: to worship Allah Who created them.

employs his life in that for which he was created will achieve true happiness, even if the joys he possesses of this life are little. Whereas, whoever does not employ his life in that for which he was created will only find loss, psychological problems, unease, and sorrow in this life, even if all the entertainments and joys of this life were made available to him. Allah says:

(... then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.) [20:123-124]

Nothing has been created in this universe except for a definite purpose, wisdom and greater benefit, whether we understand it or not. Allah says:

(And We created not the heaven and the earth and all that is between them without purpose. That is the consideration of those who disbelieve. Then woe to those who disbelieve from the Fire!) [38:27]

The worship of Allah is accomplished through fulfilling His commandments and abstaining from His prohibitions, which must be done in accordance to His legislation. Allah says:

(And verily, this is my Straight Path, so follow it, and follow not [other] paths, for they will separate you away from His Path. This He has ordained for you that you may become the pious.) [6:153]

One must not say about the Deen things which Allah did not legislate, whether willingly or unintentionally. Allah says:

(And the Most Beautiful Names belong to Allah, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.) [7:180]





**THE
END**

(Everyone upon the earth will perish. And the Face of your Lord full of Majesty and Honor will abide forever.) [55:26-27]

However much man tries to avoid it, he will never be able to escape it. Allah says: (Say: "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.") [62:8]

Whatever man does to prolong his life; he would not be able to, since it is something which is set and prescribed. Allah says:

(And every nation has its appointed term; so when their time has come, they will not remain behind an hour, nor will they precede [it].) [7:34]

Allah challenges men and jinn who doubt the existence of Allah, the Creator, Who created them, with the following:

(Then why, when the soul at death reaches the throat? And you at the moment are looking on. And Our angels are nearer to him than you, but you do not see. Then why do you not, if you are exempt from the reckoning, bring it back, if you are truthful?) [56:83-87]

Upon death, everyone will believe, but they will not have the opportunity to return to this world and do good deeds. Allah says:

([For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back. So that I may do good in that which I have left behind!" No. It is but a word that he speaks, and behind them is a barrier until the Day when they will be resurrected.) [23:99-100]

Only Allah knows when and where man will die. Allah says:

(Verily, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.) [31:34]

Death is of two types; greater and lesser. Greater death is when the soul departs the body without returning to it. The lesser death is sleep; when the soul departs the body and returns to it at the time of waking. Allah says:

(It is Allah who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those for which He has ordained death and

sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.) [39:42]

WHAT HAPPENS AFTER DEATH

- Death is of two types; greater and lesser. Greater death is when the soul departs the body without returning to it. The lesser death is sleep; when the soul departs the body and returns to it thereafter.



- The unbelievers throughout the ages disbelieve in the Resurrection and in the handing out of records. This is not a new thing.

After death one would be resurrected, and the records would be handed out. Allah says:

(That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He who is able to do all things.) [22:6]

The unbelievers throughout the ages have disbelieved in the Resurrection and the handing out of records. This is not a new thing. Allah says:

(Those who disbelieve have claimed that they will never be resurrected. Say, “Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.”) [64:7]

They try their best to lead men astray and to make them reject the fact that they will be resurrected after death. Allah says:

(Does he promise you that when you have died and have become dust and bones, that you will be brought forth [once more]? Far, very far is that which you are promised!) [23:35-36]

They deem their life and death to be mere events of nature and do not realize that they (life and death) are creations like themselves. Allah says:

(And they say: “There is not but our worldly life; we die and live, and nothing destroys us except time.” And they have of that no knowledge; they are only assuming.) [45:24]

Some even sought impossible evidences in order to believe. Allah says:

(Verily, these people are saying: ‘There is nothing but our first death, and we shall not be resurrected. Then bring back our fore-fathers, if you speak the truth!’) [44:34-36]

Allah refutes them by saying:

(And they say: “When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?” Say [O Muhammad ﷺ]: ‘Be you stones or iron. Or [any] creation of that which is great within your breasts.’ And they will say, “Who will restore us?” Say, “He who brought you forth the first time.” Then they will nod their heads toward you and say, “When is that?” Say, “Perhaps it will be soon.” On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little.») [17:49-52]

They reject and belie the Day of Judgment. Allah says:

(Those who disbelieve say, “The Hour will not come to us.” Say, “Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen.” Not absent from Him is an atom’s weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and a generous provision.) [34:3-4]

On that Day, Allah will resurrect the entire creation. Allah says:

(Your creation and your resurrection will not be but as that of a single soul. Indeed, Allah is Hearing and Seeing.) [31:28]

Allah will gather them all together on that Day, the Day of Recompense. Allah says:

(Say [O Muhammad ﷺ]: “(Yes) verily, those of old, and those of later times. All will be gathered together for the appointed Meeting of a known Day.”) [56:49-50]

All of creation shall be resurrected on that Day. Allah says:

(And indeed, We have already known the preceding [generations] among you, and We have already known the later [ones to come].) [15:24]

Allah will judge all of mankind accordingly; if they did good, they would receive a reward, and if they did evil they would be punished. Allah says:

(On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against His Punishment and Allah is full of Kindness to [His] servants.) [3:30]

Allah also says:

(On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.) [58:6]

On that great day, humans will disown their closest and most beloved relations. Allah says:

(Then when there comes the Deafening Blast, that Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every person that Day will have enough to make him careless of others.) [80:33-37]

- On that great day, humans will disown their closest and most beloved relations.

When evildoers see the punishment with their own eyes, they would wish that they could ransom themselves from the Fire with the most beloved people to them. Allah says:

(They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children, and his wife and his brother, and his kindred who sheltered him, and all that are in the earth, so that it might save him.) [70:11-14]



- When evildoers see the punishment with their own eyes, they would wish that they could ransom themselves from the Fire with the most beloved people to them.

That Day will come to pass; no one can ransom himself nor will there be bartering. Allah says:

(Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.) [5:36]

The only thing accepted on that Day is one's righteous deeds. Allah says:

(And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure].) [34:37]

On that Day:

(... No soul will benefit from its faith as long as it had not believed before or had earned through its faith some good.) [6:158]

All material things which man used to seek help with will come to an end. Allah says: (“And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your ‘intercessors’ which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim.”) [6:94]

The only thing that remains are the deeds which he did in this life; whether evil or good. Allah says:

(So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.) [99:7-8]

WHAT WILL HAPPEN AFTER ALLAH RESURRECTS US?

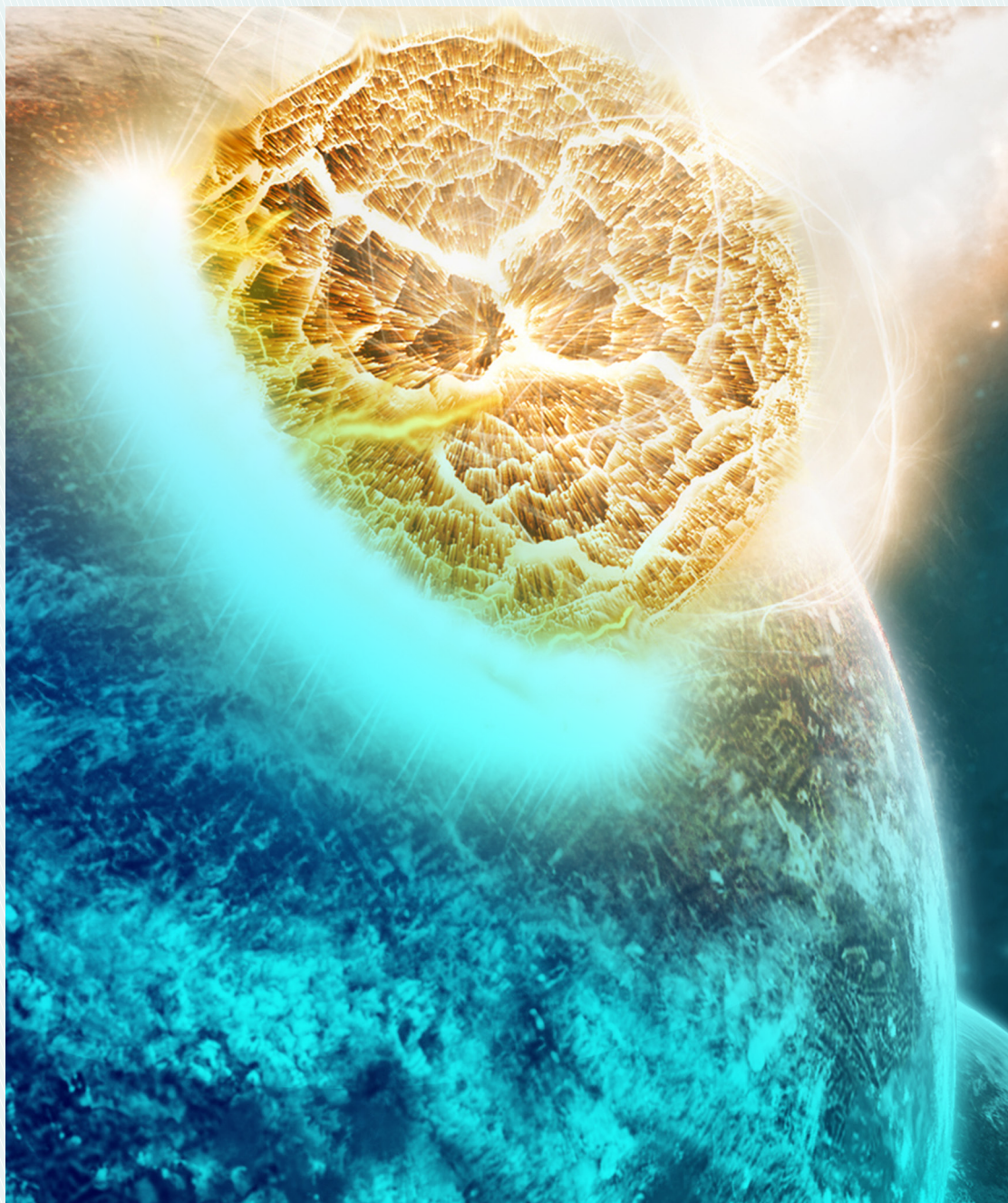
After Resurrection, man would either go to Jannah or to Hell; which are eternal. Its inhabitants would also live eternally in their abodes. Mankind will be judged by Allah, the Exalted, who is Just. Allah says:

(And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We as accountant.) [21:47]

Every nation will be judged according to the Deen which their messenger conveyed to them. Allah says:

([And mention] the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, not in the least degree. And whoever is blind in this world will be blind in the Hereafter, and more astray from the Path.) [17:71-72]

The Muslims would enter Jannah, whose joy is eternal, because they believed and did good deeds. They fulfilled what Allah and His Messenger commanded them with, and abstained from that which they were prohibited. No one will die in it, as Our Lord Allah informed us, saying:



(Verily, the righteous will be in a secure place among Gardens and Springs. Wearing [garments of] fine silk and brocade, facing each other. Thus. And We will marry them to fair women with large, [beautiful] eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire. As a Bounty from your Lord! That will be the supreme success!) [44:51-57]

As for the blessings which the people of Jannah will enjoy; the Messenger ﷺ narrated that Allah⁽¹⁾ said:

“I have prepared for my righteous slaves such (a reward) that no eye has seen, nor ear has heard, nor has any human even imagined it.” Abu Hurairah said: “Read if you like the saying of Allah:

(No person knows what is kept hidden for them of joy as a reward for what they used to do.) [32:17]⁽²⁾

The Prophet ﷺ said:

“The first group (of people) to enter Jannah will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like perfume; in their incense burner the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father ‘Adam, sixty cubits tall.” [Ibn Hibbaan]

Jaabir reported that the Prophet ﷺ said:

“The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing a belch which will give out a smell like that of perfume. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe.” [Muslim]

Zaid bin Arqam said:

“A man from the Jews came to the Prophet ﷺ and said: ‘O Abaa al-

(1) In a Hadeeth Qudsi.

(2) Bukhari.

Qaasim⁽³⁾! Don't you think that the people of Jannah eat and drink? The Messenger of Allah said: "By him in whose hand is my soul. Everyone of you will be given the strength of a hundred men in his ability to eat, drink, and have intimacy." The Jew said: "Indeed one who eats and drinks must also relieve himself." The Messenger of Allah responded: "They relieve themselves by perspiring through their skins, and its fragrance will be that of perfume, and all stomachs will have become lean." [Ibn Hibbaan]

- The Prophet said: "The first group (of people) to enter Jannah will be shining like the moon on a full-moon night."



- As for the disbelievers who reject and belie the messengers and their message, their end will be the Hellfire, and they will reside therein forever.

Abu Hurairah reported that the Prophet ﷺ said:

"A caller will call and say: Indeed may you be healthy and never be sick again, may you live and never die again, may you be young and never grow feeble again, may you enjoy, and never feel sorrow and regret again. And this is the saying of Allah: (And it will be cried out to them: 'This is the Jannah which you have inherited for what you used to do.')

The Prophet ﷺ also informed us about the bounties enjoyed by the inhabitants of the lowest level of Jannah. He ﷺ said:

"Indeed I know of the last of the people to leave the Hellfire and the last of the people to enter Jannah: it will be a person who leaves the Hellfire crawling. Allah will say, 'Go and enter Jannah.' When he arrives at it, it will be made to seem as if it is full, so he will return and say, 'O my Lord, I have found it to be full.' Allah will repeat, 'Go and enter Jannah.' When he arrives at it, it will be made to seem as if it is full, so he will return and say, 'O my Lord, I have found it to be full.' Then Allah will say, 'Go and enter Jannah, for indeed for you is the likes of the world tenfold (or ten times greater than the world)' He will say, 'I know that you are you not mocking me (or laughing at me) for You are the King [but the strange thing is how can you grant me this while I do not deserve it]!'."

(3) The nickname of the Prophet Muhammad.

(4) Muslim.

The narrator then said:

Upon that, I saw the Messenger of Allah laugh until his molar started to show. That was said to be the lowest level of Jannah. [Bukhari & Muslim]

As for the disbelievers who reject and belie the messengers and their message, their end will be the Hellfire, and they will reside therein forever. Allah says: (But for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one. And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.) [35: 36-37]

The Noble Messenger ﷺ described the least amount of punishment meted out in the Hellfire in his saying:

"The least amount of punishment meted out to a person in Hellfire on the Day of Judgment will be one whom two flaming coals will be placed under the arches of his feet. His brains will boil as a copper vessel or a narrow-necked vessel boils with water." [Bukhari]

Another factor which will increase the people of Jannah in their joys and blessings and the people of Hellfire in their sorrow is what the Messenger of Allah mentioned in his saying:

"Death will be brought forth in the form of a black and white speckled ram, and a caller will cry out, 'O people of Paradise!' They will crane their necks and look, and he will say, 'Do you recognize this?' They will say, 'Yes, it is death,' as all of them will have seen it. Then he will cry out, 'O people of Hell!' They will crane their necks and look, and he will say, 'Do you recognize this?' They will say, 'Yes, it is death,' as all of them will have seen it. Then the ram will be slaughtered, and he (the caller) will say, 'O people of Paradise, [your life] is eternal and there will be no death; O people of Hell, [your life] is eternal and there will be no death.'" Then the Prophet ﷺ recited:

(And warn them [Muhammad ﷺ] of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.) [19:39]⁽⁵⁾

(5) Bukhari.

The Prophet ﷺ also said:

“None shall enter Jannah until he is shown (while in the grave) the place he would have resided in the Hellfire if he did evil, so that he will feel more joy and show more gratitude. And none shall enter the Hellfire until he is shown the place he would have resided in Jannah if he did righteousness, so that he will feel more agony.” [Bukhari]

- The Qur’an has encouraged man in many verses to ponder over the nature of their creation. He who created them out of nothing is indeed able to bring them back to life once again.

From here the true, everlasting life will start and only those who prepared for it by submitting to the Creator in belief and doing good deeds will experience the real joy.

EVIDENCES OF THE RESURRECTION IN THE QUR’AN

The Qur’an has encouraged man in many verses to ponder over the nature of their creation. He who created them out of nothing is indeed able to bring them back to life once again. Allah says:

(And the disbeliever says, “When I have died, am I going to be brought forth alive?” Does not man remember that We created him before, while he was nothing?) [19:66-67]

- Allah encourages man to ponder over how He produces fresh vegetation from land which was once dead.

Allah encourages man to ponder over how He produces fresh vegetation from land which was once dead. Allah says:

(And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.) [41:39]

Allah encourages humans to ponder over the creation of the heavens and the earth which is something greater than the creation of humans. Allah says:

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.) [46:33]



Allah encourages man to ponder over how they wake up from their sleep, which is similar to life after death. This is the reason why it is called the 'lesser' form of death. Allah says:

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.) [39:42]

Al-'Aas bin Waa'il came to the Messenger of Allah with a crumbling bone, and crushed it, and then said:

'O Muhammad! Will Allah raise this after it has become dust?" He replied, "Indeed Allah will raise this! He will cause you to die, then He will bring you back to life and then He will put you in the Hellfire."

He (the narrator) said,

"Then the following verses were revealed:

(Does not man see that We have created him from a Nutfah, then at once he is a clear adversary? And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?" Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." [It is] He who made for you from the green tree, fire, and then from it you ignite. Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Creator. His command is only when He intends a thing that He says to it, "Be," and it is. So exalted is He in whose hand is the realm of all things, and to Him you will be returned.) [36:77-83]⁽⁶⁾



(6) Ibn Hibban.



HOW CAN ONE SAVE HIMSELF?

If you want to know what the accepted Deen on that Day is; the Deen which will lead man to live a life of eternal happiness under the mercy of Allah, and which will save him from eternal misery; then know that this is the Deen of Islam, which was revealed to the Prophet Muhammad ﷺ.

WHAT IS ISLAM?

It is the Deen which was revealed to Muhammad ﷺ and it has abrogated all religions. Allah says:

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.) [61:9]

It is the only Deen which will be accepted by Allah; all other religions will be rejected. Allah says:

(But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.) [11:17]

Islam is to submit to Allah, believing in His Oneness, obeying His commands submissively and willingly, and denouncing all false gods or associates to Allah in worship. It is a Deen with over a billion adherents and growing everyday in all parts of the world!

It is a Deen which people are racing to accept, even though it is spread and conveyed inadequately. Nonetheless, rarely would one apostatize after accepting it. No Deen will be accepted after the commissioning of Muhammad ﷺ except Islam. Allah says:

(And whoever seeks a Deen other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.) [3:85]

The Prophet ﷺ said:

“By Him in Whose Hands is Muhammad’s soul. None hears of me amongst humanity, not even a Jew or a Christian, and dies not believing in what I have been sent with, except that he will be from the inhabitants of the Hellfire.” [Muslim]

THE PRINCIPAL PILLARS OF ISLAM

Islam has obligated numerous acts of worship which comprise of statements, actions, and beliefs. The statements and actions are called the Pillars of Islam; it is the deciding factor by which a person is ruled a Muslim or a non-Muslim.

Islam does not call its followers to merely perform these acts of worship; these acts would lead one to purifying his soul, and keeping it aright. The goal behind

performing these acts of worship is that one would rectify himself and adhere to the Straight Path. Allah says about the Prayer (Salah):

(... and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.) [29:45]

Allah says about the Obligatory Charity (Zakah):

(Take alms from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them.) [9:103]

Allah says about fasting:

(O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, that you may become the pious.) [2:183]

Allah says about Hajj:

(The Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.) [2:197]

In Islam acts of worship, play a central role in development of one's character and its refinement, as well as safeguarding the unity of Muslim society and its ties.

THE TWO TESTIMONIES

These are the testimonies that none has the right to be worshipped but Allah and that Muhammad is His servant and messenger. It is the key with which one enters the community of Islam.

The first testimony, that none has the right to be worshipped but Allah, implies the following meanings:

- Islam is a Deen which people are racing to accept, even though it is spread and conveyed inadequately. Nonetheless, rarely would one apostatize after accepting it.



- There are five prayers which must be performed in the day and night. Men must observe them in the Masjid [mosque] in congregation, except for those who have a valid excuse.

- 01 Allah is the only Creator of the universe.
- 02 There is no true Owner or One Who disposes of the affairs of the universe except Allah.
- 03 Allah is the Creator, and thus deserves to be worshipped alone.

The meaning of the second testimony, that ‘Muhammad is his Messenger’, is to believe that he is the servant of Allah and His Messenger who received revelation, that he was ordered to convey it to mankind at large, and that he was the last of the messengers. No other prophet or messenger will come after him. This testimony entails that we must obey him in what he ordered, believe in all that he said, and abstain from what he prohibited.

THE PRAYER (SALAH)

The Prayer is a means through which a Muslim maintains a relationship between himself and his Lord. Whenever a person becomes absorbed in the entertainments of this life and his Faith starts to weaken, one hears the call to prayer [Adhaan] and responds to it by making his prayer which would strengthen his Faith. Through this, one maintains a continual relationship with His Creator.

There are five prayers which must be performed in the day and night. Men should observe them in the Masjid [mosque] in congregation, except for those who have a valid excuse. Through this, Muslims come to know one another, and the bonds of love and unity which hold them together are built, maintained and strengthened. They come to know of the condition of their fellow Muslims on a daily basis. If someone is not present and thought to be sick, they visit him, and if it seems that he is falling short in some of his obligations, they advise him. All social differences, such as class, race, and status are disregarded, for Muslims line up side by side in straight rows, all facing one direction (Mecca) all at the same time. All are rendered equal in regards to their subservience to Allah and standing before Him.

THE OBLIGATORY CHARITY (ZAKAH)

It is a certain percentage of money which a rich Muslim gives to the poor and needy to save them from the humility of begging. It is compulsory upon every

Muslim who possesses the Nisaab (minimum amount upon which Zakah is due). Allah says:

(And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.) [98:5]

The following are some of its conditions.

01 Possession of the minimum required amount: A person's wealth must reach the limit which has been set by the Deen of Islam.

02 The completion of one year. If the wealth is not in the person's possession for this period, there is no Zakah due upon it.

Allah has specified those who are eligible to receive zakah. Allah says:

(Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.) [9:60]

The amount which is to be paid is 2.5 % of the amount saved over a period of a year. Through it, Islam seeks to uproot poverty from the Muslim society and alleviate the dangers which result from it, like theft, murder, and acts of transgression against people's honor. It revitalizes the spirit of mutual dependence and brotherhood in the Muslim society by fulfilling the requirements of the poor and needy. It purifies the souls of the rich Muslims and cleanses them from greed, selfishness, base covetousness, and the love of this interim world and drowning in its desires, all which make him forget his brothers from the poor and needy.

It also purifies the poor from hatred and jealousy which they may have against the rich. They see them giving from their wealth as Allah has ordered, and continuously caring for them, by giving them money and treating them well.

- Zakaah is a certain percentage of money which a rich Muslim gives to the poor and needy to save them from the humility of begging.



- The amount which is to be paid is 2.5% of the amount saved over a period of one year. Through it, Islam seeks to uproot poverty from the Muslim society.

THE FAST OF RAMADAN (SAWM)

A Muslim must fast one month in the year, which is the month of Ramadan. From the first break of dawn until the sun sets, Muslims must abstain from anything that breaks the fast; specifically: food, drink, or sexual intercourse. Fasting is not an act of worship introduced by Islam; rather it was an obligation legislated in the previous religions as well. Allah says:

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.) [2:183]

The objective of fasting is not that one merely abstains from those material and physical things which break one's fast. Rather, one must also refrain from those intangible things which ruin (the reward of) one's fast, such as lying, backbiting, tale-bearing, cheating, deception, false talk, and other offensive behavior. He should keep in mind that it is obligatory upon him to abstain from these offensive acts outside of Ramadan, but more so in this month, due to the saying of the Prophet ﷺ:

"Whoever does not give up false statements and evil deeds, and speaking bad words to others, Allah is not interested in his leaving his food and drink." [Bukhari]

The Fasting is a struggle between one's soul and its cravings and desires. It has many social benefits which the Prophet ﷺ explained in his saying:

"All the actions of the children of Adam ﷺ are for him except fasting, for it is for me and I will reward [uniquely] for it. Fasting is a shield; When one of you is fasting, he should not speak evil, nor should he yell and shout, and if someone were to curse or fight him, let him say, 'Indeed I am a fasting person.' By Him in Whose Hands is the soul of Muhammad, the smell which issues from the mouth of a fasting person is more good and pure to Allah than the fragrance of musk. One who fasts will feel two times of joy: upon breaking his fast and when he meets his Lord." [Bukhari]

Through fasting, one realizes how his needy brothers feel when they cannot find sufficient food, clothing, and shelter, and this should encourage him to fulfill their rights and ask about their condition and what they need.

THE PILGRIMAGE (HAJJ)

Hajj is the pilgrimage one makes to the Sacred House of Allah (Ka'bah) in order to perform certain rites at specific places at specific times. This pillar of Islam is



obligatory upon every Muslim, male or female, who is sane and has reached the age of puberty once in a lifetime - if they have the physical and financial ability.

If a person has an incurable disease which prevents him from performing Hajj, but has enough money, he must assign someone to perform Hajj for him. If a person though does not have more money than what he needs to fulfill his daily requirements or those whom he supports, Hajj is not an obligation upon him. Allah says:

(And the performing of Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses; and whoever disbelieves, then Allah is free from need of the worlds.) [3:97]

Hajj is the largest Islamic gathering, and likely the largest gathering of humanity on earth. Muslims from all over the world come together at one place and one time; they all call upon the same Lord, wear the same clothes, perform the same rituals, and recite the same call:

Labayka Allahumma labayk; Labayka laa shareeka laka, labayk; in nal-hamda wan-ni'mata laka wal-mulk; laa shareeka lak.

“At your service, O Allah, at your service. At your service, You have no Partners, at your service. Indeed, all praises, bounties, and the dominion are Yours. You have no Partners.”

No difference is made between rich and poor, noble and ignoble, white and black, Arab and non-Arab; all are the same in front of Allah. There is no difference between them except in piety. The Hajj is an event which emphasizes the brotherhood of all Muslims and the unity of their hopes and feelings.

THE PILLARS OF FAITH (IMAAAN)

BELIEF IN ALLAH

Faith in Allah is to believe that there is no true deity except Allah, Alone, without any partner, rival, or companion. It is the belief that He is the Creator of this existence, and none can do as they please with it except Him. Nothing comes into existence except after His leave and nothing occurs except what He desires. Allah says:

(Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the worlds.) [7:54]

He has no partner regarding His Lordship; He is the only Creator, Provider, and One Who disposes of the affairs of this universe. Allah says:

(Say [O Muhammad ﷺ]: ‘Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims.’) [6:162-163]

He has no partner in His exclusive right that all worship should be directed towards Him. Allah says:

- Allah has informed us about of the names and tasks of some of the angels, and others He has not informed us about. We must, believe in them all.

(And We sent not before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me.”) [21:25]

He has no equal in His Names and Attributes. Allah says: (And the Most Beautiful Names belong to Allah, so call on Him by them, and leave [the company of] those who practice deviation concerning His names.) [7:180]



This belief means that only He has the right to be worshipped and no one else. None should be depended upon, none should be asked, and none should be supplicated to relieve some hardship or fulfill some goal except Allah. He is the only One who deserves any type of worship, without exception.

- Belief in Allah’s Books: is to believe that Allah revealed heavenly Books to His Messengers in order for them to convey them to mankind.

This belief also means that Allah has the most beautiful and loftiest of Names and Attributes. We are not to delve into them by asking ‘the way’ they are, nor are we to deny them or misconstrue their meanings. Far removed is He from every imperfection. Allah says:

(There is nothing like unto Him, and He is the All-Hearer, the All-Seer.) [42:11]

BELIEF IN THE ANGELS

It is to believe that the Angels are from the creation of Allah; no-one knows their exact number except Him. They are from the unseen world. Allah created them to worship and obey Him. Allah says:

(Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.) [4:172]

Allah has charged the Angels with specific duties, and they do what they are commanded. Allah says:

(... over which are [appointed] angels stern and severe, who disobey not the Commands they receive from Allah, but do that which they are commanded.) [66:6]

The angels are not partners, associates, or rivals with Allah, nor are they His children; but one must still respect and love them. Allah says:

(And So inquire of them, [O Muhammad], “Does your Lord have daughters while they have sons? Or did We create the angels as females while they were witnesses?” Unquestionably, it is out of their [invented] falsehood that they say,” Allah has begotten,” and indeed, they are liars.) [37:149-152]

Allah has informed us of the names and tasks of some of the angels, and others He has not informed us. We must, believe in them all.

BELIEF IN ALLAH’S BOOKS

It is to believe that Allah revealed heavenly Books to His Messengers in order for them to convey them to mankind. These books contain nothing but the truth; they do not contain any falsehood. All these Books call people to the Oneness of Allah, and that He is the Creator, Proprietor and Owner, and to Him belong the beautiful Attributes and Names. Some of those books are the following:

01 The Torah: The Torah is the Sacred Book which was revealed to Moses ﷺ.

Allah says:

(Verily, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.) [5:44]

02 The Psalms: The Book of Psalms is the Book which was revealed to David.

Allah says:

(... and to David We gave the book [of Psalms].) [4:163]

03 The Gospel: The Gospel is the Sacred Book which was revealed to Jesus ﷺ. Allah says:

(And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.) [5:46]

The Muslim must believe in all the Heavenly Books and he must believe that they are from Allah. Though, it is not lawful for him to abide by its laws, since these Books were revealed to specific nations during specific times. It is attributed to Jesus ﷺ in the Bible that he said:

“I was sent only to the lost sheep of the house of Israel.”

[Matthew, 15:24]

The Qur'an has explained some of what was found in the Torah and the Gospel; such as the prophecy of Muhammad ﷺ:

(... and My mercy encompasses all things.” So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses. Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.) [7:156-157]

04 The Noble Qur'an: One must believe that the Qur'an is the Speech of Allah which the Angel Gabriel ﷺ brought to Muhammad ﷺ, and that it is the last of the Heavenly Books which abrogates all previous Books. Mankind must believe in the Qur'an, the one upon whom it was revealed, and the Deen which it brought.

- The Muslim must believe in all the Heavenly Books and he must believe that they are from Allah.



- One must believe that the Qur'an is the Speech of Allah which Jibreel ﷺ brought to Muhammad, and that it is the last of the Heavenly Books which abrogated all previous Books.

BELIEF IN THE MESSENGERS

It is to believe that Allah chose the finest amongst mankind to be Messengers whom He sent to His creation with specific legislations; to worship and obey Allah, and to establish His Deen and His Tawheed. He ordered His Messengers to convey the Message to people, so that they would not have any proof against Allah⁽¹⁾ after He sent them.

Allah also chose people amongst mankind as Prophets to affirm the legislation and Deen of the messenger sent before them and to call people to it. There are many prophets and messengers; no one knows their exact number except Allah. Allah says:

(And, indeed We have sent Messengers before you [O Muhammad ﷺ]; of some of them We have related to you their story, and of some We have not related to you their story. And it was not for any messenger to bring a sign [or verse] except by permission of Allah.) [40:78]

One must believe in all of them and that they were human; they were not supernatural beings. Allah says:

(And We sent not before you [O Muhammad ﷺ] but men to whom We inspired, so ask the people of the message if you do not know. And We did not create them with bodies that had no need to eat food, nor were they immortal.) [21:7-8]

Allah says about Jesus ﷺ in the Qur'an:

(The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.) [5:75]

One must believe in all of them. If one believes in some and disbelieves in others, he leaves the folds of Islam. Allah says:

(Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, 'We believe in some but reject others,' and wish to adopt a way in between.' They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.) [4:150-151]

The first messenger was Noah ﷺ, and the last was Muhammad ﷺ.

(1) They will not be able to say, "Had Allah sent us messengers, we would have followed His commands and become of the believers."



BELIEF IN THE LAST DAY

It is to believe that the life of this world will come to an end. Allah says: (Whatever is on the earth will perish.) [55:26]

01 To believe in the life of the Barzakh: This life is the time after one's death until the Last Day. In it, the believer will live a life of pleasure, while the disbeliever will be punished. Allah says:

(The Fire; they are exposed to it, morning and afternoon, And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment.") [40:46]

02 To believe in the Resurrection: Allah will resurrect mankind, naked, barefooted, and uncircumcised. Allah says:

(The disbelievers claim that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.") [64:7]

03 To believe in the Gathering: Allah will gather all creation together and call them to account. Allah says:

(And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.) [18:47]

04 To believe that people will be brought before Allah in rows: Allah says:

(And they shall be brought before your Lord, standing in rows: "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.") [18:48]

05 To believe that one's limbs will bear witness. Allah says:

(Till, when they reach it, their hearing and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, 'Why do you testify against us?' They will say: 'Allah has caused us to speak, He causes all things to speak: and He created you the first time, and to Him you are made to return.' And you have not been hiding yourselves, lest your ears, and your eyes, and your skins testify against you; but you thought that Allah knew not much of what you were doing.) [41:20-22]

06 To believe in the Questioning. Allah says:

(But stop them; verily they are to be questioned. [They will be asked], "What is

[wrong] with you? Why do you not help each other?" But they, that Day, are in surrender.) [37:24-26]

07 To believe in the Siraat (Bridge over the Hellfire) and that everyone must pass over it. Allah says: (There is not one of you but will pass over [Hell]; this is upon your Lord an inevitability decreed.) [19:71]

08 To believe in the weighing of deeds. Allah will call people to account and reward those who did well with what they deserve, due to their righteous deeds, their faith, and adherence to their Messengers, and He will punish those who did evil. Allah says:

(And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.) [21:47]

09 To believe in the handing out of Scrolls and Books. Allah says:

(Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning. And he will return to his family in joy! But whosoever is given his Record behind his back. He will cry out for destruction. And [enter to] burn in a Blaze.) [84:7-12]

10 To believe that people will be rewarded with Jannah or Hellfire in an everlasting and eternal life that will never end. Allah says:

(Verily, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. Verily, those who believe and do righteous deeds, they are the best of creatures. Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.) [98:6-8]

11 To believe in the Hawd⁽²⁾, Intercession, and all other things which the Messenger of Allah ﷺ informed us.

(2) The pool which Allah granted the Prophet ﷺ; whoever drinks from it once, will never feel thirsty thereafter.

- QADAR It is to believe that Allah knew everything before it came into being, and what will happen to it afterward.



- Everything which occurred in the past, that which is occurring in the present and what will occur in the future is known to Allah before it came into existence.

BELIEF IN QADAA' AND QADAR

It is to believe that Allah knew everything before it came into being, and what will happen to it afterward. He then brought them into existence, all in accordance to His perfect knowledge and measure. Allah says: (Verily, We have created all things with Qadar.) [54:49]

Everything which occurred in the past, that which is occurring in the present and what will occur in the future is known to Allah before it came into existence. Allah then brought it into being, all in accordance to His Will and Measure. The Messenger of Allah ﷺ said:

“A person is not a Muslim until he believes in Qadar, its good and its evil consequences - until he knows that whatever happened to him would have never missed him, and what did not happen to him would never have occurred.” [Tirmidhi]

This belief does not contradict the fact that one must strive to attain things. To clarify this, if a person wants a child he must do certain things to achieve this goal; such as getting married. After he does all that is in his power, he may be granted what he wishes or not. The reason for this, is that a person would realize that what he does to achieve his goal is not in fact the true cause behind it; rather it is the Will of Allah. These ‘means’ to fulfill our goals are also considered from the Qadar of Allah. The Prophet ﷺ was asked:

O Messenger of Allah, do the verses and supplications we recite and the medicine we take to cure ourselves waive the Qadar of Allah?’ (He replied,) ‘They are themselves from the Qadar of Allah.’ [Mustadrak al-Haakim]

Hunger, thirst, feeling cold, are from the Qadaa' and Qadr. One seeks to satisfy hunger through eating, thirst through drinking and coldness by keeping warm. A person seeks to fend themselves from what was decreed for them from hunger, thirst and coldness by what was decreed for them from eating, drinking, and seeking warmth. They seek to prevent one Qadar with another.

One must, fulfill whatever means are possible to achieve his goal, for the means are also a part of Qadaa' and Qadr. One becomes pleased with the results (whatever they may be), which in turn produces peace of heart and spiritual comfort. There is no room for stress, worry, or sadness. It is known that stress and unrest of heart leads to many sicknesses. Having belief in this concept prevents and cures many of these sicknesses. Allah says:

(No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy for Allah: So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster.) [57:22-23]

- One must fulfill whatever means are possible to achieve his goal, for the means are also a part of Qadaa' and Qadr. One becomes pleased with the results (whatever they may be), which in turn produces peace of heart and spiritual comfort.



- Belief in Qadar is not, as some mistakenly think, a call to put one's trust in Allah without striving or fulfilling the means.

It encourages knowledge and exploration of what Allah created in this universe. Afflictions, such as disease, drive humans to seek their cure, and this is done by searching for the sources of medicine which Allah, the Exalted, created in this universe.

It eases the effects of calamities faced by humans and eliminates the feeling of regret about what has already passed. If someone loses money in a business, this is considered a hardship. If this hardship was followed by the feeling of remorse and sorrow, it would result in two hardships: the hardship of the financial loss and the hardship of feeling remorse and sorrow. If one believes in the Divine Measure of Qadaa' and Qadr, he would be pleased with what has occurred, because he knows that it was inevitable. The Prophet ﷺ said:

Be keen to do what benefits you and seek help in Allah, and do not be neglectful in doing so. And if any mishap befalls you, do not say, 'If only I had only done such and such,' but rather say, 'This is the Qadar of Allah, and whatever He Wills He does', for indeed (the saying of) 'if' opens the door for the Devil." [Muslim]

It increases one's dependence upon Allah and removes fear of the creation. Ibn 'Abbaas said

"I was behind the Messenger of Allah ﷺ one day and he ﷺ said to me:

'O young boy, I will teach you some words: Guard Allah's commandments and he will guard you. Guard Allah's commandments, you will find Him in front of you. And If you ask, then ask Allah, and if you seek help, then seek help in Allah and know that if the whole world was to gather to help you, they would never be able to help you except with something which Allah has already written for you. If the whole world was

to gather to bring you some harm, they would not be able to harm you except with something which Allah has already written for you. The pens have been lifted, and the scrolls have dried’.” [Tirmidhi]

Belief in Qadar is not, as some mistakenly think, a call to put one’s trust in Allah without striving or fulfilling the means, for the Messenger of Allah ﷺ replied to a person who asked him:

‘Should I leave my camel untied and trust in Allah (that it will be here when I get back)?’ He said, ‘Tie it and then put your trust in Allah.” [Ibn Hibbaan]

He also said:

“By Him in Whose Hands is my soul, that one of you goes and chops wood, ties it, and carries it on his back is better than for him to go and beg people, whether they give him money or not.” [Bukhari]

WHO IS THE MESSENGER OF ISLAM?

He is Muhammad ibn Abdullah, the final Messenger. Allah says:

(Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets.) [33:40]

Allah did not send him specifically to the Arabs, but rather to all mankind. Allah says: (And We have not sent you [O Muhammad ﷺ] except comprehensively as a giver of glad tidings and a Warner to all mankind.) [34:28]

Allah sent him so that the entire creation may achieve true happiness, and to show them the path of truth, goodness and to warn them against falsehood and evil. Allah said:

(And We have only sent you [O Muhammad ﷺ] as a mercy for the worlds.) [21:107]

Even before he received revelation, he was known amongst his people as ‘The Trustworthy’, and they would entrust him with their belongings when they set off on a journey. He was also known as ‘The Truthful’ due to the truthfulness they knew of him. They never found him making excuses, lying, acting treacherously nor deceptively. He always desired good for others.

He received his first revelation at the age of forty, and he informed his wife Khadeejah saying:

“Indeed I fear for myself.” Khadeejah replied, “No, by Allah! Allah will never

humiliate you. Indeed you maintain ties of kinship, you shoulder the problems of others, you give wealth to those who do not have it, you honor and feed your guest, and you give support in times of true calamity.” [Bukhari]

- It is the last Heavenly Book which was revealed, and for that reason, Allah, the Exalted, promised to protect it from any distortion until the Last Day.

He remained in Mecca for thirteen years thereafter, calling people to believe in the true Monotheism of Islam. He then migrated to the city of Madinah and called its inhabitants to Islam, which they accepted. There, Allah revealed to him the remaining legislations of the Deen. He returned and conquered Mecca eight years after his migration, and he died at the age of sixty-three after Allah revealed to him the entire Qur’an. All the legislations of the Deen were perfected and completed and the entirety of the Arabian peninsula had accepted Islam.

He was the most perfect of mankind in respect to his creation and manners.



WHAT THEY SAY ABOUT MUHAMMAD

The German poet Goethe said:

‘I looked into history for a human paradigm and found it to be in Muhammad ﷺ.’

Annie Besant in ‘The Life and Teachings of Mohammad,’ said:

‘It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knew how he taught and how he lived, to feel anything but reverence for the mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I reread them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.’

- The Qur’an includes all the legislations which reform society and it guarantees happiness for all in its implementation.

WHAT IS THE QUR’AN?

It is the Words of Allah which the Angel Gabriel ﷺ conveyed to Muhammad ﷺ.

The Qur'an differs from the previous Heavenly Books in the following ways:

01 It is the last Heavenly Book which was revealed, and for that reason, Allah, the Exalted, promised to protect it from any distortion until the Last Day. One must believe that Allah has preserved the Qur'an from all distortions, adulterations, additions, or impairments. Allah says:

(Indeed it is We who sent down the revelation and indeed, We will be its guardian.) [15:9]

02 Reciting it is an act of worship; this is one of the ways it is preserved by Allah. The Prophet ﷺ said:

"Whoever recites one letter of the Qur'an, he will receive ten rewards. I do not mean that 'Alif Laam Meem' is one letter, rather, 'Alif' is a letter, 'Laam' is a letter, and 'Meem' is a letter." [Tirmidhi]

Memorizing it is also an act of worship. The Prophet ﷺ said:

"One who has not memorized any of the Qur'an is like an abandoned house." [Tirmidhi]

Paying importance to it and teaching it is also regarded as an act of worship.

The Prophet ﷺ said:

"The best of you are those who learn the Qur'an and teach it." [Bukhari]

03 The Qur'an includes all the legislations which reform society and it guarantees happiness for all in its implementation. Allah says:

(And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.) [16:89]

04 The Qur'an has documented the stories of the Prophets and Messengers, and what happened between them and their peoples, from Adam ﷺ through to Muhammad ﷺ.

05 It was revealed to mankind in order that they may live a life of peace and happiness, and to take them out of the darkness of the various falsehoods to the one light of Islam. Allah says:

(This is) a Book which We have revealed unto you [O Muhammad ﷺ] in order that you might lead mankind out of darkness into light by the permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.) [14:1]

WHAT THEY SAY ABOUT THE QUR'AN

Maurice Bucaille, said in his book: *The Bible, the Qur'an, and Science*: 'A totally objective examination of [the Qur'an] in the light of modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning.'

- The Deen of Islam encourages knowledge and its pursuit, and it rebukes ignorance and cautions against it.

ISLAM AND KNOWLEDGE

The Deen of Islam encourages knowledge and its pursuit, and it rebukes ignorance and cautions against it. Allah says: (Say: 'Are those who know equal to those who do not know?') [39:9]

Allah says:

(Allah will exalt in degree those of you who believe and those who have been granted knowledge...) [58:11]



- In Islam, all wealth is actually the possession of Allah which humans are entrusted with. It is a responsibility; it must be earned through lawful means and spent in permissible ways.

It encourages that one seek increase in it. Allah said:

(And say: 'My Lord! Increase me in knowledge.') [20:114]

Islam gives great respect to scholars and gives them their due right. The Prophet ﷺ stated their excellence when he said:

"He is not from my nation who does not respect our elders, has mercy on our young, and does not know the rights of our scholars over us." [Ahmed]

It considers the acts of seeking, learning, and teaching knowledge as means which lead to Jannah. The Messenger of Allah ﷺ said:

"He who follows a path in quest of knowledge, Allah will make the path of Jannah easy for him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth, and even the fish in the depth of the oceans, seek forgiveness for him. The superiority of the learned person over the devout worshipper is like that of the

full moon to the rest of the stars (in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham⁽³⁾, but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.” [Abu Dawood]

ISLAM AND WEALTH

In Islam, all wealth is actually the possession of Allah which humans are entrusted with. It is a responsibility; it must be earned through lawful means and spent in permissible ways. The Prophet ﷺ said:

“A person will not be able to take a step further on the Day of Judgment until he is taken to account for the following things: his time and how he spent it, his knowledge and how he used it, his money and how he earned and spent it, and about his youth and how he used it.” [Tirmidhi]

Islam encourages that one seek wealth in order to spend it on one’s self and those whom he is responsible for, and that he use it to help those in need. It is also a means of earning reward from Allah if one spends it in beneficial ways. The Prophet ﷺ said:

“Whoever gives charity equal to a date from good (halal) earnings - for Allah does not accept anything but that which is good - Allah will take it in His right hand and tend it for the one who gave it as any one of you tends his foal, until it becomes like a mountain.” [Muslim]

There are other rights in the wealth - other than zakah - that are obligatory and would benefit him in this life and the Hereafter. Allah says:

(But seek, with that [wealth] which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land.) [28:77]

The Prophet ﷺ said:

“How good is pure wealth when it is in the possession of a righteous person!” [Ibn Hibbaan]

Islam has forbidden that money be wasted. Allah says:

(And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.) [17:26-27]

(3) Units of coinage in the early Islamic era corresponding to gold and silver coins, respectively



CONCLUSION

I have tried my best to keep this book concise and thus have not mentioned too many details. My hope is that what is written will give a glimpse and act as a key for those who desire to learn more about Islam; especially those who do not choose to follow it or regard it as a valid way of life.

They have been brainwashed by the haters of Islam, and these haters must be opposed and warned against. It is also for those who do not know that true happiness and success lies in accepting and acting upon the Deen of Islam and spreading it. I say to the likes of these people, do not think with the minds of others, and do not allow your fate to be decided by others. Allah says: (And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but assumptions, and they do nothing but lie.)

[6:116]

Indeed, those that you follow today will be the first to disavow you on the Day of Judgment. Allah says:

([And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship].) [2:166]

Try to be independent in your thinking, try to weigh things out and try to decide between truth and falsehood by using the intellect that Allah has granted you. Do not be biased, stringent, or blindly follow things. Allah says:

(And when it is said to them: 'Come to what Allah has revealed and unto the Messenger [Muhammad ﷺ].' They say: 'Enough for us is that which we found our fathers following,' even though their fathers had no knowledge whatsoever and no guidance.) [5:104]

The opportunity is there for those wish, but let it be done through proper channels which give a true picture of Islam. Not everyone who claims to be a follower of Islam is a Muslim, and not all books which claim to be Islamic give a true picture of Islam, so take Islam from its proper and valid sources.

Whoever wishes to learn more about Islam can contact the Islamic Center mentioned at the end of this book.

Allah knows best, and may He exalt the mention of our Prophet Muhammad ﷺ, and render him, his family and companions safe from every derogatory thing.

THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfill the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 14 centuries ago.



THE MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (22: 78)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfillment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus, which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely on information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification, including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AL-MU'MIN

Hisn Al-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





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The author reminds the reader that all aspects of life in the Universe will inevitably end in death, only to be brought back to life on the Day of Resurrection, when they will have to account for their actions in life and thereafter receive their due recompense.

We trust that you will enjoy reading this book and we will be happy to receive your comments and observations.

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